

International Journal

OF RELIGIOUS EDUCATION

VOLUME 26, No. 2

OCTOBER, 1949

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The International Journal of Religious Education

is the official publication of the International Council of Religious Education, 206 S. Michigan Ave., Chicago 4, Illinois
 Roy G. Ross, *General Secretary*

EDITORIAL, CIRCULATION AND ADVERTISING OFFICES

206 S. Michigan Ave., Chicago 4, Illinois

SUBSCRIPTION RATES

One year, \$2.50 Two years, \$4.00

Three years, \$6.00

Three or more copies in one order to separate addresses, each \$2.25

Clubs of five or more copies to one address, \$2.00 each. Single copy, 25 cents
 Same rates to foreign countries

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council. Contents of previous issues of the *International Journal of Religious Education* are given in the *Education Index* in your public library.

PUBLISHED MONTHLY EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Entered as second class matter, December 8, 1948, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in the Act of February 26, 1925, embodied in paragraph 4, Section 538, F.L. & B., authorized January 7, 1943.

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Cover Picture

Photograph by Joseph Scaylea from A. Devaney Inc.

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The Unfaithful Hireling

By Pieter Breughel, the Elder (Flemish, 1525-1529)

Courtesy of the Philadelphia Museum of Art, Philadelphia

ALMOST our first thought as we look at this picture and contemplate the story of the Unfaithful Servant is, "How large looms irresponsibility!"

Peter Breughel, the artist, found his inspiration in the little events of everyday life in the province of his childhood, Brabant. He painted faithfully and sympathetically quite ordinary people at their commonplace tasks. The artist had a strong social sense, and with the expressive power of utter simplicity, he depicts the parable of the hireling.

His unusual understanding of nature is likewise manifest. One can almost feel the damp thin mist rising from the fields.

This broad expanse of low-lying meadow makes a perfect setting to point up sharply the ignoble flight of the unfaithful shepherd. The extensive, almost treeless stretch of pasture makes it possible for a faithful shepherd to see the wolf coming a long way off and to make preparation to defend the sheep. With no

thought for the flock, the hireling flees and the sheep are scattered. While the wolf devours one of them, the rest run away. The lines of irrigation all lead toward the farm house and the sheep instinctively flee in that direction.

The stolid hireling flees too, but in the opposite direction. The artist pictures the typical Flemish villager of the sixteenth century wearing his cumbersome sheep-skin jerkin over his heavy home-spun blouse. He carries some field instruments, a huge knife in a sheath, a long shepherd's staff with a steel tip, ideal for battling a wolf, and a heavy leather pouch. He even remembered to snatch his hat before fleeing!

In a very realistic way, irresponsibility, fear, selfishness and cowardice are gathered up in one fleeing figure of such proportions as to fix the blame for his flight upon inner failure rather than upon physical inadequacy. This is the vivid story of unfaithfulness.

—FLORENCE TURVEREY REEVES

International Journal of Religious Education

Aliens and Exiles

by J. Carter Swaim*

Is it unchristian to be too normal and well-adjusted to one's environment? It seems quite likely, according to Dr. Swaim's, not to mention Peter's comments. In this article Professor Swaim continues his distinguished series of meditations based on the Revised Standard Version of the New Testament.

WHO KNOWS how many displaced persons there now are in our world?—refugees who have never found their way home, prisoners of war who have not yet been released; widows and orphans and graybeards who have no land to call their own. Are we as Americans and as Christians doing our duty by these unfortunates?

All Christians are exiles

Yet there is a sense in which even we who feel secure in our citizenship are displaced persons. I Peter 2:11 (RSV) says: "I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against your soul."

The excellent literary quality of this letter could hardly have been produced by an uneducated man such as we know Peter to have been (Acts 4:13). Moreover, I Peter 5:12 makes it quite plain that Silvanus had something to do with the composition of the letter. But this phrase "aliens and exiles" certainly has the sound of a genuine reminiscence of the Apostle, a part of whose ministry was evidently carried on in Rome. Could a Galilean fisherman ever feel at home amid the pagan splendor of the capital of empire? How he must sometimes have longed for the simple life beside the inland sea! But now he is Christ's man. When he was young he could gird himself and go where he wished, but now that he is old Another has possessed him and carried him where he had no wish to go (cf. John 21:18).

Yet Peter is not alone in being an exile. No Christian can feel at home in a world where life is organized apart from God. A saying not found in the Gospels but attributed to Jesus has it that, "The world is a bridge; you are to pass over it and not to build your

house upon it."

Peter's descriptive term is "aliens and exiles." The King James Version has it "strangers and pilgrims," but that is not quite so poignant as the Greek. A man could be temporarily a stranger among his own people, but the original here pictures one staying temporarily in a land that can never be his fixed abode. "Pilgrims" might suggest pious voyagers to the Holy Land or Chaucer's company enlivening the journey to a holy place by "Canterbury Tales." The Greek, however, has reference to one living in a country not his own, a non-citizen, one who has not the rights of a native. "Aliens and exiles" therefore seems a more realistic rendering than the more romantic "strangers and pilgrims."

Also, "passions of the flesh" is a better phrase than "fleshly lusts" of the King James. "Lusts" is now generally used with reference to sexual desires, whereas the Greek word includes all the eager longings that belong to our physical nature: the desire to be sated with food or drink, craving for recognition and prominence, rage that wishes to trample upon enemies. A man traveling in a strange place cannot afford to be at war with himself!

Times of exile may be creative

To be in exile is nothing new for the people of God. The Chronicler relates (I Chron. 29:15, Moffatt) how David prayed: "we but come and go before thee upon earth, mere passing waifs, as all our fathers were." How much of the Old Testament is taken up with Israel's experience in the Babylonian exile! Heart-broken refugees were sure that the destruction of Jerusalem meant the end of all that their nation had stood for, but that era has been called the most creative period

in the life of the Hebrew people. Ezekiel ministered to the exiles, but was sure that pure worship would yet be offered in a new and better temple.

By the waters of Babylon the Hebrews sat down and wept as they remembered Zion—but what passionate expression of patriotism can equal the 137th Psalm? From the time of the exile, too, there came the prophecies of Isaiah 40-55. Deliverance is at hand, and God will do extraordinary things to facilitate the return: cause springs to bubble up in the desert, give light to the blind, enable weary travelers to renew their strength. Above all, from this period there emerged the picture of the Suffering Servant who would bring salvation, not by turning the tables upon enemy nations and lording it over neighboring tribes but by bearing the sins of many and healing others by the blows that fell on him.

Who are our fellow exiles?

Our country has been careful to regulate the flow of immigrants, so that Americans who go abroad for the first time find it difficult to accept the fact that now they are the aliens: they must show their passport when asked; they must register with the consul; they can move about only after receiving permission of the local police. A technical word used of church life ought daily to remind Christians of their status as exiles. Our English word "parish" is from the same Greek word which appears here. Friends of Jesus, whose true homeland is elsewhere, are like men without legal rights in a pagan society, and every parish is an association of exiles!

A Pennsylvania motorist reports that on the crowded streets of Hollywood the car behind him began to toot its horn frantically, and presently went past him, all occupants waving their hands eagerly: it was another car from Pennsylvania. The passengers in the two machines had never seen each other before, but it gave each group a thrill to see a familiar licence plate and to know that there was somebody from home. What fellow-exile is there to whom the Christian can give a lift by letting him know that we are his countrymen, we speak his language, we understand his situation?

* Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

What Bible Story Books Should Children Have?

by Rosemary K. Roorbach*

Miss Roorbach's article is in harmony with a careful study made by a sub-committee on Religious Education of Children of the International Council of Religious Education. There will doubtless be objection by some persons to the limitation of stories indicated here, but the reasons given, which are generally accepted by children's workers, deserve careful consideration.

WHAT BIBLE story book shall I choose for my child? asked a mother. She wanted her child to become familiar with some of the great stories of the Bible. Today, more than ever before, thoughtful parents are asking this question. They want for their children a rooting and grounding in the Bible because it is the greatest book of religion the world has ever known. Parents also realize that Bible story books may be a great factor in Christian education. They are therefore seeking advice as to what is recommended for a Bible story book library for their children.

Bible materials can help guide the child's religious growth at each age level of maturity. The young child needs the very best introductory acquaintance with the Bible, so that at an early age he may develop an attitude of interest and appreciation for the Bible. As Jessie Eleanor Moore states, he will come to have "a feeling that there is something here with which I shall become better acquainted when I am older and have learned to read."

Bible story books belong in the home and in the church school. They are an essential aid to the ongoing church school curriculum. They help to clarify the goals and purposes of Christian education. There is a right Bible story book for every child at every age where books would be used at all. The important thing is to know the right book for the right age.

Choosing the right Bible story book for the right age is not to be taken lightly, for it isn't true that "the more Bible the better" or "the sooner the

better." Rather, it is important to postpone using material which does not have religious meaning for the child because of his immaturity. The Bible is an adult book which assumes a knowledge of its backgrounds and deals with mature religious experiences and theology. For example, the story of Abraham's sacrifice of Isaac may give children a sense of horror and distrust of a God who would so nearly permit such a terrible deed. They do not appreciate the element of the story so inspiring to historically-minded adults—the great advance in religious thinking that came with Abraham's vision of a God who did not demand human sacrifice as had the gods of so many centuries past. It is therefore difficult to select Bible stories for children, since they are quite limited in an historical sense and are immature emotionally.

If children read or have read to them stories or verses too mature and difficult for them to understand, they are likely to build up an antipathy toward the Bible, and when they reach the age when they could profit by the stories, may be quite unwilling to listen. Too often, teachers in the church school have heard boys and girls say, "Oh, I've heard that story before. It's old stuff." That story may be quite suitable to the age and maturity of the children now when they can best understand them but is spoiled for the boys and girls because some teacher or parent did not heed the admonition: "*Go slow—select Bible materials suited to the age of the child and associated with the experiences he is now having.*"

Introducing our children to the

heritage of the Bible is a step-by-step process. Too often adults have been over-anxious in introducing children too rapidly to Bible material before they were ready for it. If we read complete volumes of Bible stories to children as soon as they are able to listen, we ignore the fact that their sense of time lapse is undeveloped and that they are unable to understand the stories. Children are not able to place stories in their historical setting until late childhood. How much better it is to select wisely and add year by year those Bible story books which are appropriate to the child's development!

It is wise to remember that if Bible story books are given to children without thought of their age and maturity, many religious problems are likely to be raised which are impossible for them to face successfully. For example, many Old Testament stories result in confusion in religious thinking and give wrong and distorted ideas of God so that children are likely to say, "God does such bad things! I don't think that I want to pray to him." *Any book of Bible stories should help children have the highest ideas of God as expressed by the teachings of Jesus.*

Selecting a Bible Library

When they are two and three

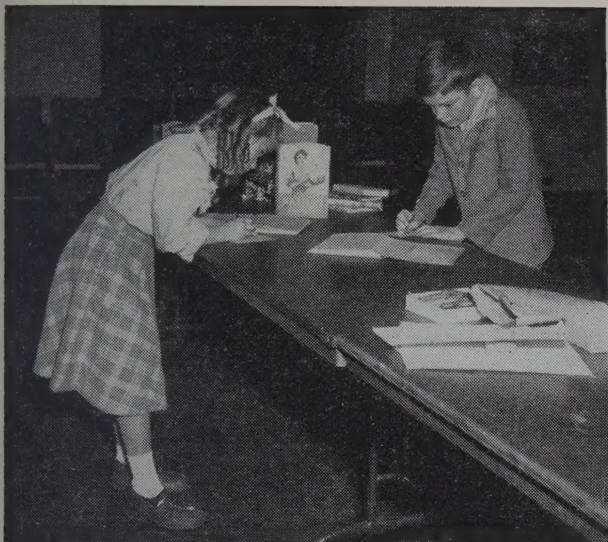
The best Bible story book for the nursery-age child is a homemade scrapbook of pictures containing one or more Madonnas, Jesus and children, and Jesus teaching. "On the Hilltop" and "Of Such is the Kingdom" by Elsa Anna Wood and "Christ with Children" by Cizek are recommended.¹ Thus the very young child is introduced to incidents in the life of Jesus as told by parents and teachers in brief, short sentences explaining the pictures. The important thing to remember in the nursery years is to interpret the child's daily life from the Christian point of view and gradually to introduce him to God through experiences of love, joy, and wonder.

When they are four and five

Kindergarten children may begin to cultivate an appreciation for the Bible

1. Secure from your denominational headquarters.

* Assistant Editor of Children's Publications, Board of Education, The Methodist Church, Nashville, Tennessee.



Signing up for Bible story books from the church school library.

Trinity Methodist,
Chicago

as a book that has stories about Jesus. They may be introduced to a few lovely Bible verses as a foundation for later memorization. They may enjoy a few stories that do not presuppose an historical background or border on the symbolic or mystical. Only those stories which show God as loving and caring should be told. Stories of Jesus should show his helpfulness, his kindliness, and his love for people. Kindergarten children are not yet ready for connected stories as they do not think with continuity. The best book for this age is the picture story book type where every page is illustrated. The following are recommended:

In the Morning, Abingdon-Cokesbury, \$1.00.

My Bible Book, by Janie Walker; Rand McNally, 60 cents.

(Both books contain a selection of brief Bible verses, each illustrated with a full-page picture.)

Bible Books for Small People, by Mary Entwistle and Muriel Chalmers; Thomas Nelson, 50 cents each:

When Jesus Was a Boy

The Song the Shepherds Heard

The Star of the King

Baby Moses

Samuel, the Temple Boy

Isaac of the Tents

The Shepherd and His Sheep

The Lost Coin

The Farmer and His Field

The Nobleman's Son

Jesus, Friend of Little Children

Hosanna to the King

(A series of twelve small books with a colored picture and a few lines of the story on every page.)

When they are six, seven and eight

Primary children have enlarged interests and new skills but are still sensory and literal minded. They are able to enjoy Old Testament stories which depict life, customs, and worship of Bible people. They enjoy longer stories with more detailed background. They can now appreciate a connected story such as Joseph and now enjoy hearing a narrative story from the Bible itself. To this age the Bible story book has increasing value for enjoyment. The following books are recommended:

The Christ Child, by the Petershams; Doubleday, \$2.50. (A beautifully illustrated story of the boy Jesus. It has greatest value for third graders.)

Small Rain, by Elizabeth Orton Jones; Viking, \$2.00. (Scripture passages which are illustrated in a charming way.)

A Little Child, by Jessie Orton Jones; Viking, \$2.00. (The Christmas story given as a dramatization by young children who make all the properties and play the parts.)

Tell Me About God, Tell Me About Jesus, Tell Me About the Bible, Tell Me About Prayer, by Mary Alice Jones; Rand McNally, \$2.00 each. (These four books are attractively illustrated and help answer children's questions in these areas.)

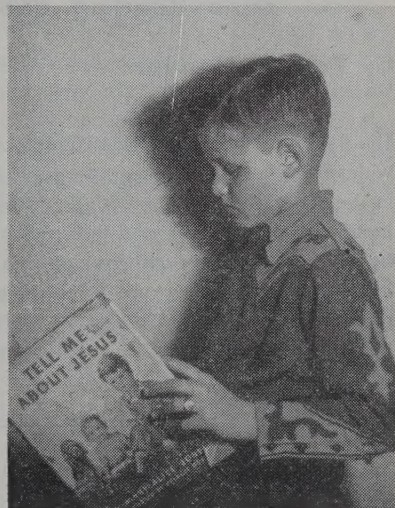
Jesus and His Friends, and *The Bible Story of the Creation*, by Mary Alice Jones. Rand McNally, \$1.25 each. (Two illustrated books giving excellent points of view on these parts of the Bible.)

Jesus' Story—A Little New Testament, by Maud and Miska Petersham; Doubleday, \$2.50. (The story of Jesus; the value of this book is in the lovely pictures.)

Once There Was a Little Boy, by Dorothy Kundardt; Viking, \$2.50. (A delightful story in which Mary tells Jesus of his experiences in Jerusalem, climaxing in the story of his birth.)

When they are nine, ten and eleven

Junior boys and girls are active both physically and mentally. They are developing skills which enable them to read with increasing ease. In fact they are avid readers at this age. They are



Tulsa Council of Churches

The "Tell Me" books have answered many questions for both children and parents.

interested in books for their own sake and prefer to read stories for themselves. Juniors should refer to the Bible itself and have the story of Jesus as a whole as well as a record of his teachings. The following story books are recommended:

The Story of the Bible, by Walter Russel Bowie; Abingdon-Cokesbury, \$2.50. (An excellent use of the Bible text told in story form with valuable background information.)
The Story of Jesus for Young People,

by Walter Russel Bowie; Abingdon-Cokesbury, \$2.00. (A straightforward story in narrative form of interest to boys and girls.)

The Story of the Bible People, by Muriel Streibert Curtis; Macmillan, \$2.25. (A connected story of the people whose experiences are recorded in the Bible.)

Tales from the Old Testament, by H. W. Fox; \$1.25, Harper & Brothers, (A group of Old Testament stories well told.)

Beggar Boy of Galilee, by Josephine Sanger Lau; Abingdon-Cokesbury,

\$2.00. (A story of Caleb and his blind father, Bartimaeus. It vividly recreates life in Palestine.)

Nathan, Boy of Capernaum, and *Stephen, Boy of the Mountain*, by Amy Morris Lillie; Dutton, \$2.50 each. (Two books of fiction giving a background of life in Palestine and including some of the happenings described in the Gospels.)

Let us enrich childhood with carefully chosen Bible story books which are written to accepted vocabulary standards and reading abilities of children, and which are artistically

illustrated. Let us avoid books with unreal, preachy interpretations or the cheap appeal of the comic-type picture book. Let us choose books whose illustrations are accurate in background and simple in detail; whose format and attractive features include large, clear type, good paper and durable binding. Then the Bible will become an interesting and living and thrilling book for boys and girls. If from the beginning we choose carefully and wisely, the Bible will always be the world's greatest literature to our children.

Altars for the Home

An Activity Which Resulted in Increased Bible Reading and Worship in Homes

by Paul R. Hoover*

The Rev. Mr. Hoover's work at Grace Lutheran Church in Rochester has attracted widespread interest. When he went to the church following service as a chaplain in the Navy, there was no Sunday school and the congregation was small. The building was run-down and the spirit of the people was low. Mr. Hoover began by putting on overalls and working with members of the congregation in remodeling the chancel of the church. The same method, that of working with the children and young people on "projects" which they felt to be important, has built up the church school as well as the now flourishing congregation. One such activity is described here.

AS I BECAME ACQUAINTED with the children who came to our Saturday work sessions at the church, I found that they knew little or nothing about the content of the Bible. Few read their Bibles or heard them read in their homes. It occurred to me that the Bible might be lifted to a place of prestige and interest if each home had an "altar" as the center for family and individual worship, and a special stand on which to keep the Bible. The suggestion met with a happy response and at the first session forty interested youngsters helped to create two designs.

The size selected by the children for the altar was 16½ inches high by 15

inches wide, divided into three panels. The reading stand for their open Bibles was constructed of four pieces of plywood, 11 inches wide, 8 inches deep and raised 4½ inches at the back. The first design for the altars was taken from a picture of a church. The second was an adaptation of Gothic windows, taken from a book containing pictures of European cathedrals. The children enjoyed looking at these pictures and asked questions about the churches in the process of decision. For decorations on the panels some used pictures from old church bulletins and Sunday school papers. Others brought crosses, plaques and other ornaments as they desired.

Quarter-inch plywood for the altars,

together with heavier plywood, for the base and for the reading stands, was ordered. To save time, so that the children might begin the following Saturday, several men cut the plywood into shapes roughly approximating the finished size. They left them unfinished so that the children had the satisfaction of feeling that they had made every part of their altars. Wood files, sandpaper of various grades, steel wool, stains or oils, brushes, shellac, glue, wax and finishing nails were furnished. Children brought their own rags for applying the stain or oil and for waxing. They also brought their own hammers and, for those who wished, upholstery tacks for decoration. Each child paid one dollar toward the total expense. The balance was taken care of by the church school treasury.

Using wood files and coarse sandpaper, individual pieces were brought to exact measurements by the children themselves. Older boys and girls, plus several adults, sat at tables as inspectors. When a child thought his work was ready, he brought it to the inspectors' table. Some children were sent back to do additional work as much as a dozen times.

When individual pieces were ready, older boys assisted in assembling them. They had several planes and chisels to take off edges that were not straight, to assure good assemblage. When the pieces were put together the children wet the wood with a damp rag. When this dried they applied fine sandpaper.

* Pastor of the Grace Lutheran Church, Rochester, New York.

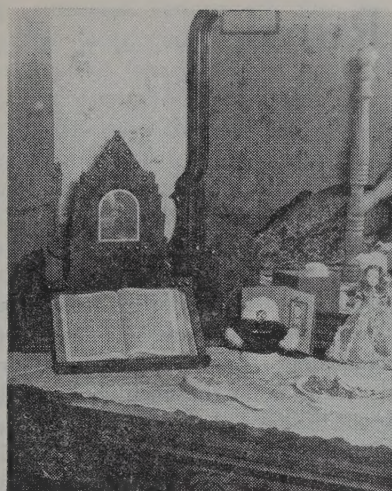
Next came staining. Shellac was applied and this, when dry, was rubbed with steel-wool. Pictures or other ornaments were glued in place. When dried liberal coats of wax were rubbed over the entire altar and reading stand. Upholsterers' tacks made some fancier than others. No two altars were the same and a high degree of individuality was expressed in the finished products.

While the work was going on, certain character building qualities were kept in mind by the leader. The work called for neatness, smoothness of finish, care of tools and industriousness. Working together as we did, we learned helpfulness toward neighbors, consideration, quietness, and pride in our work. The respect for their fellow-workers shown by the children was delightful. Some children finished their work sooner than others. If they grew tired of helping their neighbors they played games together or by themselves. Parents have told me that their children were up as early as five-thirty on the mornings of the days when this work was in progress.

When the altars and stands were completed, the children took them into the church and rehearsed placing them for a dedication service. One of the older girls wrote a dedicatory prayer as though these altars were to be used in a sanctuary.

Midway during a regular church service, the children marched to the chancel of the church as they had rehearsed. They took their altars and stands from the tables where they had been put and walked to their assigned places outside the altar rail. The group was so large we had to have three rows of children. During the dedication each held his altar, putting the reading stand at his feet.

The service was accompanied throughout by organ music. The pastor made a statement as to the place of religion in the home, the importance of parents being interested in what their children do and think, and the opportunities for family worship. He pleaded for supervision of the children in their Bible reading and for interpretation as needed. The prayer followed, and the children replaced their



A photographer went with the minister in his visits to the homes. They found the altars on bureaus, on boxes in corners of the room, among toys, at the heads of beds, and in many other places.

work on the tables as they passed to their seats. After the morning service was over the altars were taken home.

This construction began a continuing emphasis on Bible reading. Beginning with this service the church bulletin began carrying daily Bible readings. These were selected on the basis of a child's interest and daily selections are kept from five to ten verses in length. Variety is secured by selecting groups of passages from time to time which deal with personalities, interesting people, animals of the Bible, flowers, prayers, money, buildings, mountains, and other topics.

What this has done to stimulate Bible reading and related activities is heart-warming, particularly since most of the ideas came from the children themselves. Parents and members of the adult congregation now make Bible reading a daily habit. Several families, Catholic in background, started the practice of conducting family devotions and Bible reading before the youngsters are put to bed. Even when the parents go out for an evening the children now insist on their sitting down with them before the altar to read the assigned portion of Scripture and to pray.

The importance of the altars was emphasized by the pastor's visiting the homes to see what had happened to them. I found them on bureaus, dining room tables, on boxes, at the

heads of beds, draped tastefully on tables in bedrooms, and in many other places. A photographer went along several times, which delighted both parents and children.

Tremendous interest was aroused in this activity outside the group involved. Other people wanted altars for their own homes. Six months later we are still trying to meet the demand for altars on the part of adults. Several men and children work on them. We sell them at a small profit to help buy other materials for our religious education program.

One of the older girls was exceptionally proud of her work. Her grandmother requested an altar like it. None was available at the church for some time, but on the grandmother's birthday her most prized gift was her granddaughter's altar.

The various construction activities carried on at the church have drawn many people to it. Nearly all the new members received into church membership were drawn to a decision by their interest in what the children were doing. People came to the church to see what was going on, and themselves became interested. And the end results do not stop with the church door, but extend into the community. My own experience has taught me that taking time to *work* with our people is worth giving up some other things normally considered important.

Problems of the Rural Church School

Common Difficulties and Possible Solutions in the Organization of Small Sunday Schools

by Richard O. Comfort*

THE RURAL CHURCH in America often has these five characteristics: (1) It is small in numbers and has a small building in which to worship, with limited facilities for the program of Christian education. (2) It is frequently poorly equipped for the program of Christian education. (3) It has a small budget. (4) There are usually a limited number of people who are willing to assume leadership and often those who are willing have not been trained for their work. (5) Many times the people are conservative and hesitate to use new methods and materials.

It is because of these five characteristics that many rural churches find it difficult properly to organize their Sunday or church schools. Each of these characteristics presents a unique problem in this regard and all of them together seem to make it impossible to have an adequate organizational basis for the educational work of the rural church.

While there are small city churches, it still is true that in the rural areas of America, we find a larger concentration of small churches having a membership of less than one hundred members, and many rural churches have less than fifty members on their membership rolls. In some rural churches there is a larger Sunday school than church membership, which increases the burden of the small rural church.

One rural Sunday school superintendent despaired when in the denominational literature he was told that in order to have an adequate Sunday school he should have at least six departments. With an average attendance of twenty, it was obvious that he

could not satisfactorily have six departments. He heard of another denomination that recommended four departments for the small church and tried to have these four. However, after much effort he finally discovered that he could have only three classes which he considered departments. With a one-room church he found that these three classes frequently conflicted with and disturbed each other.

Lack of space makes it difficult for the best teacher to do an adequate job of teaching. Anyone who has tried to "out-shout" a near-by teacher and to hold the attention of students who may look around and see their friends in other classes knows the difficulties faced in organizing and administering the Sunday school in a one-room church. However, these problems are being solved. One church added a basement for Sunday school rooms and for a kitchen. Another church built a section onto the sanctuary which was used for these purposes. Still another rural church secured the use of an old parsonage and built a new parsonage for the minister. The old building was remodeled and used very satisfactorily for the educational plant. One rural church decided that its sanctuary was larger than the congregation would ever need and remodeled it to provide a smaller sanctuary and some Sunday school rooms. The teachers, with the incentive of having rooms of their own, began to bring materials which they used to make more meaningful their teaching of the Christian faith.

To do an adequate job in teaching, one must have certain materials and equipment to work with and yet a majority of rural churches have little in the way of helps for the teacher. In teaching younger children, certain materials are almost necessary, but too frequently these are completely lacking. Tables, scissors, paper, pencils, paste,

pictures and Bibles are some of the things that are inexpensive and that help greatly, if wisely used, in the teaching of the Christian faith to children. It is true that they do not insure a satisfactory program, but they do help. With creative thinking, imagination, and wise use of a limited budget, over a period of years, an adequate supply of materials can be accumulated.

Since the rural church is, with a few notable exceptions, a small church, it is usually true that it has a small budget. A large part of this small budget is given to the pastor for his salary. A portion of it is used to pay the current expenses of the local church and to contribute rather meagerly to the benevolence work of the denomination. This leaves little for the program of Christian education. Therefore most of the budget goes to buy the lesson materials for the Sunday school, and these are often the cheapest that are available. One of the greatest opportunities that faces the rural churches of America is to become aware of the importance of Christian education and of their responsibility to furnish an ever increasing number of young people who have had an adequate training in the Christian faith. The life of our urban churches depends upon the success with which the rural churches meet this opportunity.

One of the most serious problems facing the organization of any Sunday or church school is the availability of adequately trained teachers. Good teachers make the school and are always hard to find. If you have a small number to choose from, then the problem is doubled. If you have few to choose from who have had training which would help fit them for this important task, then the problem is trebled. Without adequately trained teachers a satisfactory Sunday school is impossible.

Because of the small number of teachers it is often difficult to set up a leadership training school. Denominational leaders have sometimes neglected the small rural church in their program for leadership education. Some of the leadership school

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have been on a basis which did not meet the needs of the teachers in the small rural churches because the problems and needs of these churches were not considered.

A final characteristic which makes it difficult to take advantage of some of the newer ideas in the organization of the church school is that of conservatism, which has long been true of rural people and of their church. This characteristic is at once a strength and a weakness. It is a strength because rural people are conserving much that is best in our culture. It is a weakness when it keeps the rural church from changing its methods and type of organization which may be

outmoded. Farmers will often drive a late model tractor and still operate and support their church as they did in the horse and buggy days.

These five characteristics of the rural church, then, do constitute problems for the organizational aspects of the church. It must be said, however, that these problems are being solved by well-trained, wide awake, and consecrated ministers and laymen. Such people realize the importance of the program of Christian education in the rural church, not only to the rural people themselves, but through them to America and the world which the present generation of rural people will soon lead.

have presented through the generations story papers given weekly to children and young people in the Sunday schools. Distribution of these story papers has grown to large proportions. Many millions of copies of this type of magazine literature come from the presses of our publishing houses every week.

1. Story papers are increasingly related to the church school curriculum.

That story papers are an essential part of the church school curriculum is an increasing conviction on the part of many pastors and church school leaders. The various elements in our story papers, it is the belief of editors and constituency alike, must contribute vitally to the progress of Christian education or else there is no reason for their being.

Increasing numbers of denominations are relating these papers to the total curriculum program. Their aim is to make stories, articles, essays, and editorials definitely enrich the topics under consideration in the church program. Many of our missionary workers are gratified to watch the great amount of missionary teaching conducted through church story papers. Temperance and world peace, charity and relief problems, political and social idealism, are all stressed within our pages.

When the story paper editors met in Nashville, Tennessee, recently, Professor Floyd Baskette of Emory University defined the story paper as follows:

"A story paper is a vehicle to communicate Christian ideals. Its function is to instruct and inspire through entertainment. It is a philosophy of a way of life conveyed through short and simple stories, articles, poems, pictures, and drawings. It is the liaison between church and youth, continuing and implementing the work of the church. Finally, it is the friendly voice among youths' literary companions."

This definition comes from the pen of a professor of journalism who has made a study of present-day trends in religious periodicals. It must be noted with gratification. There is a real place for church story papers in today's curriculum of religious education.

What's in Those Story Papers?

by Raymond M. Veh*

Church school teachers do not always realize how much help there is for them in the story papers handed out each Sunday to children and young people at church school. These papers have increasingly become a real part of the curriculum of religious education. They carry excellent resource material; written in an attractive journalistic style. Teachers should be given an opportunity to examine them in advance in order to call attention to materials relevant to the subjects under discussion.

FRANCES WILLARD has recorded that her father forbade his children to read novels. Her declaration of independence on reaching the responsible age of eighteen was to read *Ivanhoe* and to tell her father that in her judgment *Ivanhoe* was a good book to read.

If there is any such father as Mr. Willard in today's world, he would be hard to find. Today young people are deluged with a flood of magazines and fiction which can be easily secured at every corner drug store. The news stands glare with attractive pseudo-literature. Young people and children can buy Slushy Stories, True Confessions and Fearless Fiction, together with 600 varieties of comic books, with

the money which jingles in their pockets.

The pernicious influence on the personalities of youth of much of the material hiding behind the gaudy and suggestive covers has still to be measured. There is one enheartening trend. It is revealed in the reactions of parents in a number of cities across the land who are endeavoring to secure some kind of censorship over the comic magazines. Some teachers are still influencing children and young people in their schools to appreciate solid literature. On the whole, however, there is a disquieting evidence that the competing influences in the total educational impact of literature upon our young people is being won by a hyper-passionate school of fiction.

To meet the challenges which come from every news stand, the churches

* Editor of *Builders*, youth weekly of the Evangelical United Brethren Church, Harrisburg, Pennsylvania.

II. Story papers are keeping pace with the present interests and demands of church school young people.

The story papers have not been content to become passé as did the old Sunday school library. Indeed, these publications have not assumed a static role in changing times. They have in quality more than kept pace with the current interests and demands of church school young people. There is abundant evidence that they stand higher today in the estimate of competent people in the juvenile and youth field than ever before.

George Pierrot, when editor of *The American Boy*, wrote to *Time* magazine regarding present trends in juvenile literature, remarking that no estimate of the field of juvenile literature in the United States was complete today that did not give to the church school story papers their rightful place in the picture.

Irving Crump, well-known editor, has said that the most significant advance in the entire field of juvenile literature in the last ten years has been the improvement of the church school story papers.

Helen Ferris, the head of the Junior Literary Guild, has said that the church school story papers as a group are absolutely essential to the successful promotion of good reading for children in the United States.

The story papers serialize more of the best children's books before book publication than the commercial juveniles do.

Miss Adah Whitcomb, public schools librarian at the Chicago Public Library (now retired), when asked what was the best girls' paper in the United States, mentioned a church school story paper.

May Lamberton Becker wrote very much this same estimate the other year in her Children's Book Section of the New York *Herald Tribune*.

Is more evidence than this needed to demonstrate that our story papers stand on their own feet in content at least, with the best in the commercial field? If more evidence is needed, consider that several of the last ten Newberry Prize winners are regular contributors to the church school story papers.

III. What the story papers endeavor to do.

As we have perused story papers of many denominations for nearly two decades we are convinced that there are five prime values which truly make them curricular aids. They are:

(1) *To help readers to see in Christianity a way of life which is worth following.* Children and young people are not much interested in an outmoded Christianity. Today's story papers interpret the fundamental faith of the Christian church that through Jesus Christ men are brothers and have loyalty to God who is more a father than an overlord dictator. Through editorials, inspirational articles, and biographies of men and women who have so experienced the truth of our Protestant faith, church school story papers are making vivid Christianity's transforming reality.

(2) *To help readers to participate effectively in a democratic society.* Through stories and informal articles these papers help readers to be good citizens now, encourage them to solve the problems of their communities, to have a wider point of view as to world trends, and to become proficient in Christian social engineering. Over and over, story papers help readers to say with pride, as did an immigrant who had helped to build some of America's great bridges: "The best of me was frozen in America's greatness and magnificence!"

(3) *To help readers to live without despair in an uncertain economic and social order.* Young people are crowding our colleges seeking to find a niche in the new world that is in the making. Children and young people alike cannot escape the crises which come with both depression and inflation. They know themselves to be the victims of governmental and economic change. These periodicals may not say much in regard to the particular theories of government and economic doctrines pursued, but they do endeavor to hold before young people the goals which make for peace, happiness, and abundant living.

(4) *To help readers to a wise use of leisure.* The growth of hobby groups, the increase of sports enthusiasts, the

desire of youth and age to develop new skills and interests, are reflected in much of the material of these papers. Stories in church school publications are pulsating with the thrill of living, so essential to youth's happiness.

(5) *To help people to be healthy-minded spiritually.* In this regard the story papers have changed greatly since their inception. These papers no longer treat morbidly of life and death, of boys and girls who are good being certain of heaven; of those who are bad, going to sure perdition. Church school story papers stress the activities which make for enriched contact with God, the investment of life for the expansion of his cause, and the joy in a brotherhood of men who live under the law of love.

IV. Cooperative planning increases journalistic levels.

To effect the goals outlined here the story paper editors of the denominations cooperating through the International Council of Religious Education have banded together in what is known as The Illustrated Story Paper Editors Subsection of the Editor's Associated Section of the International Council of Religious Education. To shorten this title the members take the initials and call themselves ISPESEASICRE.

Story paper editors meet each spring at the location of one of the denominational publishing houses or in either New York or Chicago. This past spring the subsection convened in Philadelphia, Pennsylvania, as guest of the Baptist and Presbyterian publishing boards and the American Sunday School Union. The program in the last two years has taken the nature of a "workshop" with expert leadership from journalistic and Christian education fields. A year ago emphasis was placed on "format" and this year on "content" of these papers. Leading authors and artists enrich the program, along with resource specialists. The editors plan in the various age-group workshops for purchase of materials along lines of current interest.

Over twenty years ago the editors set up a cooperative buying agency which has been located through these two decades in the Methodist Publishing House. Through cooperative buy-

ing the editors have been able to pay prices sufficient to attract first-rate artists and authors. The church school story papers have thus been able to present materials on a par with the best magazines in the secular field. The names of foremost authors of the literary field today, such as Gladys Hasty Carroll, Nelia Gardner White, Dorothy Clark Wilson, Irving Crump, and artists such as Manning deV. Lee and others, have graced the pages of these story papers. Many new writers are constantly being cultivated by these story paper editors and publishers. It is interesting to note that practically all the editors of these weeklies and monthlies today are journalistically trained and bring to their work a knowledge of the best techniques in this field.

Church school story papers depend more on reader interest than do students quarterlies or other curricular materials. That means that, like the commercial magazines, the churches must maintain a continuous intelligent promotion of the story paper program. People, yes, even church people, need to be shown the part that good reading plays in developing wholesome tastes and wholesome character traits in children, young people, and adults. It is absolutely necessary that pastors and teachers demonstrate to parents that the reading pupils do outside of their church school and their public schools is tremendously important in character development. Every indication in the general field of reading points to the increasing rather than the decreasing need of good reading for young people and children.

The church school story papers play a positive role in meeting this need.



Christmas Trees for Overseas

A Christmas tree full of gifts, for children in the country that first gave the Christmas tree to the children of America! Our boys and girls liked the idea. Later it was discovered that the boys and girls in Berlin, Germany liked the idea too.

The picture above shows one of seventy-five such trees decorated by the boys and girls in primary departments in church schools throughout Birmingham, Alabama, as their major Christmas project for last year. The children in the Trinity Methodist Church brought this untrimmed tree into their primary department the first Sunday in December. The only decorations were to be gifts for unknown friends in Berlin. Each Sunday during December gifts of clothing were brought and

placed on the tree.

After Christmas Sunday all gifts were taken down and packed by the boys and girls themselves, with guidance from leaders. The gifts were sent to a former primary teacher from one of our Birmingham churches who was then in Berlin. A letter written by the boys and girls accompanied the gifts.

Of course the gifts did not reach Germany for Christmas but as one little girl said, "It will be Christmas for the German children when our gifts get there!" From letters received later, this little girl was right.

Seventy-five trees provided more gifts than one person could distribute, so many of the packages were sent through Church World Service, New Windsor, Maryland.

Reported by Mabel V. K. Ballard,
Director of Children's Work,
Birmingham Sunday School Council,
Birmingham, Alabama.

How to Use This Issue of the International Journal

1. Do parents or fond aunts ever ask you to recommend Bible story books for children at Christmas time? The list on pages 4-6 will give you some good answers.
2. For meetings of teachers and officers, use Dr. Swaim's article "Aliens and Exiles" on page 3 for devotions and review the articles on page 9 and page 21.
3. Your Board of Religious Education will be interested in the training program of a church in which it is an honor to be asked to teach (page 19). The article on page 17, "Psychology and Religious Education Today," will bring them up to date on what the professors are saying.
4. Pastor, directors, superintendents and youth leaders

will find the articles "Altars for the Home" on page 6, "Trouble Shooting" on 21 and Dr. Groenfeldt's story on page 23, exciting and provocative.

5. Children's leaders will want to read "Christmas Trees for Overseas" on page 11, the articles on Bible story books, page 4, and "Because They Went to Lab School," page 15.
6. If yours is a small or a rural church school, you'll want to read Professor Comfort's article on page 5.
7. Have you used all the Christmas plays that have appeared in the Journal in former years? Perhaps one of these will just fit your needs for this year. See the list of those still available on page 35.

From Out of the Past

The Story of the World Council of Christian Education

by **Forrest L. Knapp***

WE USUALLY take the present for granted. But we cannot understand the present, and certainly we cannot serve the future well, unless we know the past out of which the present came. As the minds of Christian teachers and others in Christian education everywhere are turning to "Toronto 1950," to the next World Convention on Christian Education, it is appropriate to glance for at least a moment at the past to remind ourselves of the story of the movement of which this Convention is a part.

As I write I am sitting under a tree beside a small stream on a farm in the Colorado Rockies where I am having a brief vacation. The stream reminds me of the story I have to tell. It is not a natural creek or brook or river but a man-made irrigation ditch. It comes from a larger channel, a canal somewhere which in turn comes from the river. Other ditches flow from the canal to other farms, and other canals flow to other parts of this Western Slope. If I owned a farm here, it would be important for me to know at least a little of the history of this irrigation system, this network of channels, in order to understand my rights to water and what I might expect in the years to come.

I have often thought of the World Council of Christian Education—the sponsoring organization of the Toronto Convention—as a vast network of channels covering the earth. There is a similarity to an irrigation system, but the analogy is imperfect, for in the Council the flow of life is both ways rather than in just one direction from a single source out across the land. The Council is, however, a network of channels, a network through which the best experience available anywhere

can be made available everywhere.

It began sixty years ago

But enough philosophy; the story is more interesting. In 1889, a ship with over two hundred special passengers set sail from the United States for England. The special passengers were on the way to London to attend the first World's Sunday School Convention. Others sailed from Canada. You can tell from the record that excitement was at a high pitch. Some of the delegates were even inspired to try their hands at poetic descriptions of the trip. Everywhere one knew that he was part of a new event, although no one could have foreseen what that event would lead to in the long future.

Robert Raikes, the publisher of Gloucester, England, had in 1780 started the Sunday School movement. One hundred years later amazing growth had taken place. The idea of the Sunday school had taken root not only in Great Britain, but also on the continent of Europe and in North America. Too, it had been carried by missionaries to many other parts of the world. Very often a Sunday school was the first enterprise undertaken where a new mission was being established. Sunday school teachers and superintendents felt the need of fellowship in their successes and in their difficulties, and local, state and provincial, and national conventions had been held, especially in North America and Britain.

It chanced—or perhaps it was not just by chance—that two Sunday school leaders from Britain attended a meeting in Chicago of the Executive Committee of the International Sunday School Association (now the International Council of Religious Education). The British, Americans, and Canadians decided it was time for a world-wide gathering in the interest of the Sunday school, and plans were set in motion

for the 1889 Convention in London.

The record does not say whether or not there was expectation in advance that the Convention would eventuate in further steps. But advance expectation or not, two decisions were made which have continuing influence today, sixty years later.

The first decision was to hold another World's Convention, this time in St. Louis, and a committee was appointed to plan it. The St. Louis Convention of 1893 was followed by others. London was the location for the Convention of 1898; Jerusalem, for that of 1904; Rome, 1907; Washington, 1910; Zurich, 1913; Tokyo, 1920; Glasgow, 1924; Los Angeles, 1928; Rio de Janeiro, 1932; Oslo, 1936. Had World War II not intervened, 1940 would have seen the next one in Durban, South Africa.

A world-wide fellowship develops

These Conventions left no great literature behind, but they did much to promote a sense of world-wide fellowship in the interest of the Sunday school and latterly in other agencies of Christian education. Altogether, many thousands of persons were brought together across the lines of nation, race and denomination. More than that, some of the Conventions gave great impetus to Christian work in the countries in which they were held. Leaders in Brazil say the Protestant churches of that country are still benefitting from the inspiration derived from the Convention of 1932. Leaders in Japan declare that the 1920 Convention in Tokyo impressed both Christians and non-Christians with the fact that the Church of Christ throughout the world was of immense importance.

When I visited Japan in 1948, I met an outstanding Japanese Christian business man who attended the 1920 Convention in Tokyo. In his broken but entirely clear English he told me of meeting Mr. H. J. Heinz, a principal officer of the World's Sunday School Association. Then he went on to say: "Mr. Heinz was a big business man. I was a little business man. Mr. Heinz was interested in the Sunday school. I decided I would be interested in the Sunday school." Twenty years later he was given a plaque for faithful and out-

* General Secretary of the World Council of Christian Education, New York City.

The Thirteenth World Convention on Christian Education

THE YEARS since our World Convention in 1936 have been long and bitter and filled with anxiety and pain, with its fruits of ignorance and sin. Man has used his genius to release nature's enormous powers, but these have been turned to the enslavement of body and mind. Idealism without God has become the weapon of fanatics. Even man's understanding of man has become a tool for cruelty and oppression. The very meeting of East and West has become the occasion of suspicion and conflict.

But even in these dark times God has not left himself without witnesses. Men have kept the faith. Christ has been proclaimed with joyous and steadfast devotion. There has come into the Universal Church a new sense of world-wide unity in Him who "is the revelation of what God and what man through Him may become."

Aware of the evil of our time, yet sustained by faith in Jesus Christ our Teacher and Lord, we hear afresh His summons: Go—make disciples of all nations.

On behalf of the World Council of Christian Education, we call Christian delegates of all lands to attend the Thirteenth World Convention on Christian Education in Toronto, Canada, from the tenth to the sixteenth of August, 1950.

The purpose of this Convention is to extend and strengthen Christian education throughout the world, that ways and everywhere in their daily lives children, young

people, and adults will manifest in word and deed their allegiance to Jesus Christ as Teacher and Lord.

Let us assemble that this purpose may be accomplished—

By quickening our sense of world-wide unity in Jesus Christ as we face together our common tasks;

By learning from one another about Christian education in Sunday schools, in homes, in day schools, and in other institutions around the world;

By planning ways in which our church bodies and our inter-church associations and councils may be more helpful to parish, home, and school in their educational work;

By proclaiming again to members and leaders of all churches the pressing and immediate urgency of strengthening and extending Christian education everywhere.

To the high achievement of the purpose of this Convention we solicit the petitions of praying people everywhere, that the Holy Spirit may guide us in all the preparatory work.

FORREST L. KNAPP
JAMES TURNBULL
General Secretaries

MACKINTOSH OF HALIFAX
President
LUTHER A. WEIGLE
Chairman

standing service to the National Sunday School Association of Japan.

The second big decision in the 1889 convention was of a different character. The results were less conspicuous than from the first, but many persons will say they were more important.

National associations are formed

A missionary to India reported that the India Sunday School Union was formed in 1876, thirteen years before, but that it had only volunteer leadership to write lesson materials and prepare teachers. He asked for a missionary to serve as full-time Secretary of the Union. The delegates to the Convention were so inspired by the fellowships they were having and were so impressed by this specific appeal that they immediately gave and pledged enough to finance a secretary of the India Union for several years.

That action led on to similar service in other countries in the decades which followed. Go to country after country

today, and you find interdenominational work under way which owes its origin in part, at least, to impetus provided by the World's Conventions or to the World's Sunday School Association which grew out of them. A roll of such countries would include many in Europe; Syria, Palestine, Sudan and the Union of South Africa; Argentina, Uruguay, Paraguay, Chile, Brazil, Cuba, and Mexico; China, Japan, Korea, and the Philippines.

Brazil provides one of the clearest illustrations of what developed. Two or three delegates from there attended the World's Convention in Washington in 1910. The beloved Marion Lawrence, general secretary of the International Sunday School Association and acting secretary of the World's Association, invited the Brazil delegates to meet him in his hotel. There he suggested that they form a Sunday school union in Brazil, and upon their return they followed his suggestion. Within a few years, however, the same

need was being reported as had been presented in behalf of India in 1889: the need for a full-time secretary to write lesson materials and help to train teachers.

The World's Association responded by sending a missionary and helping to finance his work. Later the missionary selected a young Brazilian as his assistant, and in due time the Brazilian succeeded the missionary as secretary of the organization. Also, the Sunday School Union expanded to become a Council of Religious Education, and still later this Council merged with a parallel body to form the present Confederation of Evangelical Churches. The World Council continues to this day to provide financial and other types of help.

A world federation takes form

To understand fully the nature of the organization which is sponsoring the 1950 Convention in Toronto, it is necessary to follow another thread in

the story. In the 1907 World's Convention in Rome, it was decided that a permanent organization was required, and the World's Sunday School Association came into being.

In 1910, in the Washington Convention, the first substantial budget was adopted. The way in which the money was raised on the Convention floor is interesting. A huge map of the world was suspended over the platform. All countries except Canada, the United States, and Britain were covered with black squares, each square representing limited or no development of Sunday-school work. A pledge or gift of a certain amount of money would remove one of the squares. To the organizing ability of the Convention leaders and to the enthusiastic generosity of the delegates can be credited the fact that every square was removed, and the budget of the World's Association for three years was underwritten.

In 1928 in the Los Angeles Convention another step followed. Up to that time the World's Association had been more or less loosely organized, but the leaders wanted a firmer foundation. In consequence the by-laws were changed, and the Association became a federation of national, interdenominational bodies.

The year 1947 witnessed a further change, a change which was a natural and perhaps inevitable outgrowth of that expanding interest so clearly seen in 1928. In a meeting of the governing body in Birmingham, England, the name of the Association was changed to World Council of Christian Education.

Americans and Canadians may well be proud of the part which their organization, the International Council of Christian Education, has played in this drama of history which had its beginning in that meeting in Chicago so many years ago. Without detracting in the least from the credit that belongs to others, it can be said that North Americans have made a contribution of immeasurable value. Their contribution in the Toronto Convention in 1950 will be not less than it has been before. In that Convention the fellowship in making disciples of all nations will be further deepened and strengthened.

Dr. Wilbur C. Parry to Join Council Staff

An Announcement by the General Secretary

I AM PLEASED to announce the call of DR. WILBUR C. PARRY as Associate General Secretary of the International Council in community services and field planning. Dr. Parry, who has for the past six years served as Associate Executive and Director of Religious Education of the Southern California Council of Protestant Churches, will take up his new duties on October 1.



Wilbur C. Parry

Dr. Parry has a rich background of academic training and experience to prepare him for his new responsibilities. He received his A.B. degree from Chapman College, Los Angeles, California, in 1924. He received his M.A. and M.R.E. degrees from Boston University in 1927. He has done additional graduate work in the Pacific School of Religion at Berkeley, California, and the Divinity School of the University of Chicago.

Dr. Parry's experience includes service as local church director of religious education, associate pastor, pastor, state denominational director of religious education, national director of adult work and field supervisor for the Disciples of Christ, and, more recently, associate executive and director

or religious education for a state council of churches. Out of these experiences he has come to have a broad understanding of the total strategy of the Protestant churches of America for Christian education and the agencies and programs through which the work.

His interdenominational responsibilities since 1934 have included the chairmanship of the Adult Section of the International Council of Religious Education and chairmanship of the Committee on Field Program. He has also served as a member of the Council's Committee on Religious Education of Adults, of the Advisory Committee on the United Christian Education Advance, and of the executive committee of the United Christian Adult Movement. He was director of two United Christian Adult Movement regional conferences in 1940 and 1941.

Dr. Parry will share responsibility with the General Secretary and the other associate general secretaries for the expanding administrative responsibilities of the Council. He will give the remainder of his time to assisting the departments of the Council in planning and coordinating their field activities with special reference to community services. The staff members of the Council look forward to his coming with great anticipation.

Roy G. Ross

As the World Church Thinks

"THUS IT SEEMS to be the will of God to carry out His purpose of redemption and restoration through 'a spiritual nucleus of believers who are the bearers of the seed of unity.' The Church does not know whither she is being led. But as she moves out into the unknown future she knows that she has been given an imperishable 'seed of divine life, to cast into the furrows of this world. In this hope she prays: 'Awake, O North wind, and come thou South; blow upon my garden, that the spices thereof may flow out,' bringing forgiveness, healing, and new life to the whole family of mankind."

From *Man's Disorder and God's Design*¹

1. Book I, Page 176—Olive Wyon, Published by Harper and Brothers, Used by permission.

Because They Went to "Lab School"

True Life Stories of Ways in Which a Group of Primary Teachers Improved Their Work Because of Their Training in a Summer Laboratory School of Religious Education

THE MOST EXCITING THING about leadership education is the way it develops people. Ordinary men and women, with no special gifts, people who have been only moderately successful as teachers of religion, grow into capable, inspiring leaders who understand educational principles and know how to put them into practice.

This is likely to happen to those who have attended laboratory training schools. There they have an opportunity to teach boys and girls in a class situation under the guidance of a trained "master teacher," to evaluate their teaching and improve on it day by day, and to learn of the many resources available for improved teaching. Such an experience is deeply inspiring, and its effect is felt in the

months that follow. A first-hand account of what happened to a group of young women who worked in a laboratory school is given below.

In the summer of 1948 Mrs. Faye Romano of Des Moines, Iowa had charge of the first and second grades at the Chicagoland Laboratory School, at Naperville, Illinois. She and the ten student teachers in her group became great friends through working together. Although of different backgrounds and temperaments they had in common their interest in the religious education of primary children.

After going back home they started a "round robin" of letters in which they told of their experiences in putting into effect some of the things they had learned in the school. Mrs. Ro-

mano has been kind enough to pass on their comments. First names only are given, since these young women were by that time on a definitely "first-name" basis. The "Horace" referred to so feelingly was a problem child encountered in the classes which they taught under Mrs. Romano's guidance.

Ruth, who worked in an office all week, had been recently appointed superintendent of the primary department. The Naperville School helped her in taking over this responsibility. She writes her new friends about the preparation she has been making.

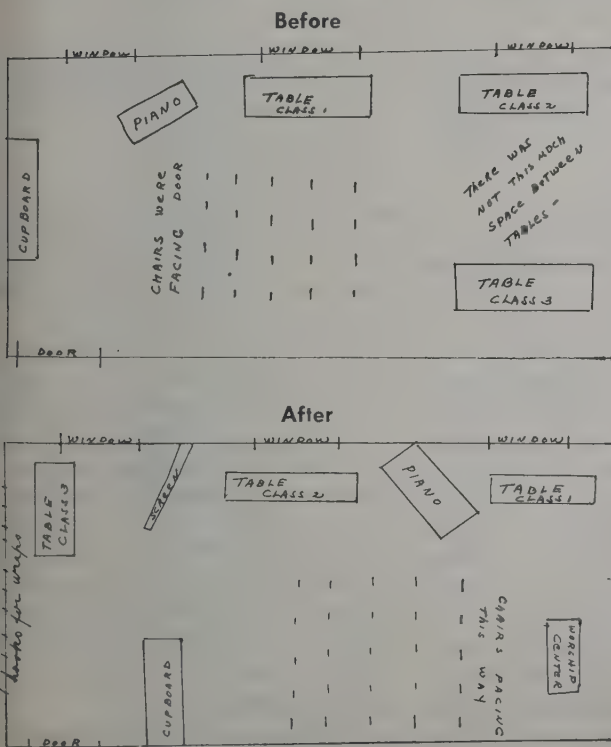
"Thank you so much for your invitation to visit you. I would have liked to very much but since I had planned to spend that week in reading books and other materials on Sunday school work I thought I had better stay home. That is exactly what I did—stayed home, read books, outlined them, started folders for each unit of work for next year, and made general plans for our department.

"I enclose two sketches (I assure you I am no artist) of our primary room. The one is before and the other is after we made changes. If you have any other suggestions I would be glad to have them. I do not have the measurements of the room, but it is quite small—in fact too small for the forty children that we have, plus three teachers and myself.

"Last week I had a meeting with my teachers. Previously the superintendent of the primary department has always taught a class, too. But I felt that more time should be given to the worship service and the general planning of the department, so I asked for an extra teacher. That makes two new teachers for our department. I am taking your advice in looking for their good qualities, as I do know that is one of my faults—that I expect perfection in others. I was so proud of the children and the teachers today as everything went along so nicely and the children were very quiet."

Cleone, a minister's wife, also writes of problems of space. To the consternation of the others, her primary department meets in the kitchen. However, she makes the best of her situation.

"The smaller Sunday schools, like



The way we had the room arranged before, the chairs faced the door, with a cupboard center front, and the tables were in full view of one another. By turning the chairs around to face a worship center and separating the tables with a screen and the piano, we have a much better arrangement.

ours, seem to be those with little or no equipment. The ideal situations in Naperville are so different from what the average worker has! Our primary department has had to stretch the walls of the kitchen, where it meets, because the beginners' class gave us nineteen new children. Every nook and cranny of our kitchen is utilized. If some type of inflated stoves and sinks could be invented, St. John would order them immediately. Maybe the lab school could invent one!

"One great problem in our room was the coat problem. We had a rack but it took up too much room. We solved this by placing table boards over the sinks and a clean carpet over that and we lay our coats in a neat row. We have our worship services facing the one blank wall in the room. To one side are two tables. As soon as the children come there is some work to do at the tables. At present we are making cardboard furniture for our doll house which is to be sent to our Orphans' Home. The doll house is in the furnace room next door, so our group is divided during this time. Our space problem is not solved!

"Whenever we plan to use something for more than one Sunday some organization meets in the basement and has some sort of 'eats.' The kitchen is used, and there go our decorations. We now have our own two drawers, one with a lock, so that our crayons and other supplies are not continually being lost. Each Sunday everything must be put away."

Cleone was soon called on to share her new learnings from the laboratory school with other workers.

"Locally we have adopted our new denominational Sunday school materials. Since so many in our region complained that they were much harder to teach, and since they had heard that we were planning our lessons for a full quarter, the chairman of Christian education for the area asked me to conduct a coaching conference for the primary teachers. So on the coldest night in January five churches from this region sent people to our kitchen. I outlined our objectives, planned each Sunday's work, songs and Bible verses. We feel it was really a success and they have already asked

for another coaching conference. After the conference our teachers thought our kitchen was really a haven, since one church has two-years to seven-years in one room! At least our beginners have their own room (the belfry)."

Miriam was a school teacher who had taught Sunday school for twenty-five years. But it was only after going to laboratory school that she felt qualified to be a "teacher of teachers." She writes:

"Some of you know that in the middle of the week our Conference Director of Religious Education asked me to teach a class at our regional observation school. It was a weekend school with ten sessions. Well, for a month I thought, slept, ate, talked and read primary methods and the missionary emphasis for the year.

"I am back home now, having completed my first assignment of what I hope will be several. Our school was small but we had a wonderful time and a wonderful fellowship. I didn't go all under my own power, either, for there were others who were behind me, sending up little thoughts on my behalf. One can feel those petitions and I know I was never more in command of myself and my materials."

Among the teachers of primary classes who came back to their departments inspired to do better work, was Lucille, a mother of three small children.

"I feel as if my experience at Naperville was very worthwhile and the knowledge I gained has helped me not only in my church work but also in my work with the Girl Scouts.

"I am teaching the second year children now. This is the 'problem' class of our primary department. We have about four little 'Horaces' in it. Last year they couldn't keep a steady teacher for this group. I asked for this class and I really enjoy my little Indians. I just have to be on my toes to keep one step ahead of them and have plenty of extra work on hand. I believe they are beginning to enjoy their lessons and come back the next Sunday actually remembering what they learned the previous Sunday."

Carolyn was a seventeen-year-old who did excellent work at leading the children in games. She had fun a night during the laboratory school and did not take the work too seriously. She confesses:

"I think I can tell it now that I never wanted to go to Naperville but the superintendent offered to pay my way. I truly dreaded going—the idea of spending eight days with a bunch of old bags! Now I know that I couldn't have been in my right mind, for I shall never forget those wonderful eight days and the wonderful 'old bags' that I did meet.

"Our primary department is coming along fine now but we surely got off to a rough start. The superintendent was away for the whole month of September and another young girl and I had to take over. It must have been my Naperville training that kept me from using 'brute force,' but we didn't do too badly for beginners. I have a class of three girls and five boys, all perfect examples of 'Horaces.' Now we are working on the Christmas program and have to teach the dears 'O Christmas Tree.' The only time they keep their mouths shut is when they are supposed to sing. Oh well! I'm beginning to look good with grey hair."

Eleanor had expected to take the first-year class again, but the director of religious education in her church asked her to take her old class in their second-year work. She writes:

"I told her I had planned to profit by the things I had learned and start out right with my new class. She wisely said to start out right with the old one. And it's surprising how it works (so far). I had to be superintendent the first Sunday. The usual monkey business started, but my air of authority soon quieted them. A class I was again determined and they just seemed to understand that there was not going to be the former high jinks. Of course I am trying to combine this with an interesting program. Let's hope I am at last on the right track. Doubtless the experience at Naperville has given me the added confidence I needed.

"I am starting a primary choir and

making the choir robes. It starts tomorrow and I am really looking forward to it with a lot of anticipation. The children also seem excited. I plan to have them learn the song we used at Naperville: 'Enter into His gates with thanksgiving.' We plan to have a processional and a recessional. We are sure this choir will give new life to our department.

"I am beginning to look for 'foreign born' people to give us talks on the Christmas customs of their lands. We did come back with many new ideas from Naperville—at least I did."

These excerpts from the letters are indicative of the enthusiasm, inspiration and practical help gained by a small group of women in one class of one laboratory school. The first school of this kind, for teachers of religion, seems to have been held in the middle twenties. This last summer there were forty-three laboratory and observation schools in twenty states throughout the country. Churches which avail themselves of the opportunity to send teachers to such schools are finding a rich reward in an invigorated church school program.

tendents, ministers, and preferably the parents.

The function of the administrator in this pooling should be one of participation, not dominance or the defense of his own theories. The function of the group as a whole should be not merely a compromise of ideas held by the various members, but a thinking through of the goals. With the working out of a democratic process at the planning levels should come about more democracy in the attaining of those goals with the children.

With goals established, the problem becomes one of methods for achieving them most efficiently. Principles of learning discovered by Thorndike and others over the past thirty or forty years need little discussion, although experimentation continues. Particularly well known are principles as applied to rote learning, as of Psalms, quotations from Christ and Paul, etc. If one of our goals is character education, however, and the development of personality, recent findings and experiments may aid us considerably. While the principles of learning have not changed much, new techniques in line with these principles are continually appearing. A recent article in this *Journal* by Paul Limbert¹ brought out new emphases upon utilization of the group in the educative process. For several years now Ernest Ligon has been developing the Union-Westminster plan of character education, a plan that has attracted wide-spread interest among church groups and psychologists. Audio-visual aids are becoming commonplace in our schools and in adult education in addition to the military services where they have received an enthusiastic welcome. The "new education" of the thirties has been critically examined and modified or extended in various experimental educational settings.

Techniques should not, however, be confused with fundamentals of the learning process. Unfortunately many of our institutions have become so engrossed with the former that they have lost touch with certain realities and have become technique-centered

Psychology and Religious Education Today

What Currently-Held Theories of Psychology Have Significance for Religious Education?

by Allen R. Kaynor*

PROBABLY the largest single problem that has faced religious educators for years has been that of establishing clear-cut, well defined goals. Generalized goals are easy to locate: a Christian character, a knowledge of the Bible and its characters and principles, a faith in God, a grounding for church stewardship in later life, and probably others. Half a century ago emphasis in the church school was on biblical learning, and our fathers and mothers could quote scripture readily and at length. During the twenties and thirties there was a trend away from such Bible learning toward character training, often at the expense of any real knowledge of the Bible. Of late there has been a questioning of moral education without biblical or Christian authority as a basis for it, in line with the assumption that young people rarely develop an ethical code without some authority behind it.

Formulating specific goals

Psychologists have been stressing for decades the necessity for clear goals in the learning process, but it would be folly for them to try to formulate goals for a religious group or any other group. That is a task for the church or sect. How much biblical training is desirable for the type of citizenship we are seeking in man's and God's world? Sometimes goals may be clearly recognized by the superintendent or minister but are not being achieved by the teachers; here psychology can help.

The experience of labor leaders, military leaders, political leaders, and others points to the confusion caused by failure of goals and aims to penetrate to the lower echelons. What appears to be clear and reasonable to the administrator may be completely lost upon the other workers. What may appear reasonable to the teacher may be lost upon the pupils. Studies indicate that goals for each Sunday school should incorporate the pooled ideas and interests of the teachers, superin-

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1. "Making the Most of Group Experience," by Paul M. Limbert, in the June 1949 *International Journal*.

rather than child-centered in curriculum and methods.

Experiments in character education

Ligon's work has made several marked contributions to character education. The emphasis upon measurement as an essential to evaluation of the program and of the progress of the individual child toward character goals has received the general blessing of psychologists, with the reservation that testing should be done only if it is to be used and used competently.² The attention the plan gives to parental participation in character education is also a contribution. Definite duties for the parents, with forms to fill out, etc., appear to ensure the participation desired far more adequately than do generalized exhortations from the teacher, superintendent, or minister. In fact it is the opinion of the author that the assurance of parental interest is of far greater import than the reports they submit, which are likely to be of doubtful reliability.

With Ligon's assumption of the existence of generalized traits in which the children can be measured and taught, there is bound to be considerable argument. The Character Education Inquiry, with its massive data, reported the non-existence of such traits twenty years ago. Since that time debates have raged with no signal victories on either side. The current consensus seems to be that we shall have to wait for more evidence, accepting in the meanwhile what is practically a truism: that children may show more or less than their fellows of some trait, but that situational changes will bring about variations in their responses within the limits of their innate and learned capacities.

Importance of group dynamics

The problem of situational variations brings up again the essentially social nature of our lives and the group implications so well expressed by Dr. Limbert. The work in group dynamics carried on at Massachusetts Institute

of Technology and currently at the University of Michigan should provide new insights into the role of the group in the establishing of behavior patterns, the effect of the group on already established patterns, and the educational implications of the interrelationships set up between the teacher and the pupils. With a clearer understanding of the role of the group may come answers to the question of whether or not character traits exist and can be modified.

Use of visual and audio-materials

Audio-visual aids are not new in themselves. The religious drama is ageless, and some of the earliest recordings with the invention of the phonograph were of religious stories. The author can vividly remember a motion picture on the evils of alcohol shown to his Sunday school in the mid-twenties. While the filming was primitive, the content sheer propaganda, and the lesson portrayed unrealistic, the impression must have been powerful to be remembered so easily today, long after classroom work or other activities have been forgotten. Study indicates that such devices may not be successful in themselves but should be followed up with discussion, re-acting, etc., to implant more firmly the material in the young mind. Many churches today are using films, especially with older children, for sex education and the development of a healthy sexual morality. Radio programs such as "The Greatest Story Ever Told," and a new series currently being produced by Radio Church Associates can be utilized in spite of possible shortcomings or interpretive disagreements. Most effective use of these devices appears to result from their integration with regular study of the Bible or other texts and discussion in the group.

Implications of the theory of wholeness

A point of some discussion, going back, perhaps, to the principles of learning mentioned earlier, lies in the theory of wholeness generally attributed to the Gestalt school of psychology. While many of us arrive at the principle of wholeness from start-

ing points quite divergent from those of the Gestaltist, there appears to be a general acceptance of this theory particularly by educators. There is little justification, however, for the resigned attitude of some that since the child is affected by his total life, at home and in the community as well as at church, church school teaching unreinforced by teaching in the other areas is ineffective. With some children it may be relatively so, but the experience of churches with other children brought up in seemingly hopeless environments should give pause. Until we know more clearly the wellsprings of human personality and character, it would be foolish indeed to cast aside what has worked at least in part just because in theory it won't work.

On the other hand it would be equally foolish to reject the implications of this wholeness in setting up our religious education programs. The child-centered curriculum does not imply by any means the neglect of whatever community and home resources can be made available; rather it strengthens the emphasis upon them. Whatever in the child's total situation can be made more amenable to the inculcation of Christian attitudes and their practice should be utilized.

We need, however, a degree of realism which, it is suspected, has by its very absence hampered effective character education. This realism includes a recognition of the demands of the child's society upon him and the reconciliation of these demands with the religion which is taught him. If situational variations are going to alter patterns of behavior, as we suggested above, the technique of teaching must incorporate an understanding of principle as well as practice of acceptable behavior in a controlled situation.

While these few areas represent only a part of the total field of investigation of learning by psychologists, they appear to offer relatively concrete technical devices by which religious education can be made more meaningful and hence more effective. Theories, some as yet untested, are continually being advanced, and it is the job of the religious educator, as well as of the day-school educator, to keep abreast of developments.

2. Goodwin Watson's book *Experimentation and Measurement in Religious Education* (Association Press, 1927) is still useful as a guide to character testing.

Helping Teachers Grow in Service

This is the Responsibility of the Local Church

by L. F. Sensabaugh*

If we want church school teachers to grow in knowledge, in faith and in teaching ability, we must first pick teachers who are capable of growth. And to enlist such teachers we must challenge them with a really worthwhile job. A high standard of work can never be achieved when just any "willing soul" is judged capable of teaching. So long as the criteria for selecting teachers is no higher than this and so long as the method of selection is "catch as catch can" or a "game of tag," there is no use trying a "training in service" program.

We enlist the best teachers

One day I called in the home of one of the finest women I have known. She was reared in a Christian home, was a graduate of a church college, the mother of three fine children, a regular attendant at the services of the church, a worker in the Women's Society, a Junior Leaguer, a past president of the P.T.A. She had a charming personality and was genuinely religious. She was just the kind of person we needed and wanted on the staff of our church school. But when I invited her to teach she said, "I feel honored that you have invited me to teach in the church school, but I can't accept. I have had no training for such work."

Of course I did not accept her refusal. It was up to me to do a good job of salesmanship. I had to convince her on three points:

First, I challenged her to participate in a first rate educational program. She was aware that the kind of teaching being done in our school was very different from what she had received as a child. Her children were learning



Ralph Berry

The junior superintendent called on the prospective teacher to describe the work of the department.

things that she had never dreamed of when she was their age. This was why she felt unequal to the task.

Second, I had to show her that she did actually possess many of the qualifications essential for good teaching. She was gracious, kind, charming in personality; she loved the Church; she had a wholesome outlook on life; she had many of the fine traits of character that go to make up the day-by-day life of a Christian. She had something of herself to give to others. That is the essence of good teaching.

And third, I had to convince her that she could learn on the job. She did not then have all the factual background she would need, but she was a growing person and we had provision in our organization for helping teachers acquire the techniques of teaching and the content of religion. As I told her about our "training in

service" program conducted in all departments of the church school, she became interested, and agreed with me that "only they who are growing can cause others to grow." Before I left I had her promise to serve in the church school, if she were elected by

the Board of Education, on condition that we would provide for her training.

It happened that I made the initial approach in this case. It might have been the pastor or the department superintendent. We were always on the lookout for the best qualified persons in the community to fill vacancies in our staff. When a prospect was found at least two other persons in places of responsibility called on her to evaluate her qualifications and to interpret to her the nature of the program being conducted. On the basis of their reports her name would be presented to the Board of Education for formal election. This procedure helped to keep the standards high and to make it an honor to be asked to teach in our church school.

We orient them to the work

In the case of this woman, I re-

* For the past fifteen years Dr. Sensabaugh served as Director of Christian Education at the Highland Park Methodist Church in Dallas, Texas. He retired at the close of 1948 and has since then been Director of the Dallas Region of the National Conference of Christians and Jews.

ported my visit to the junior superintendent, since that was the age group she seemed most interested in. It is important to put a new worker where she will be happiest and have the best chance of success. The superintendent called on her and described the work of the department. It was decided that she would work in the sixth grade. A full year of materials, both teacher and pupil, were placed in her hands so that she could begin preparation for her work with an over-all view of what the curriculum for the year would be.

Then came a period of preparation and orientation. It was arranged that she make a number of visits to the junior department and to a class where good teaching was in progress. She would attend the faculty meetings each month, take part in the study, enjoy the fellowship of the other teachers in the department, and gain some insight into the problems being faced by the other workers.

Soon she would be invited to substitute for some teacher who was absent, but only when she had had sufficient time to make special preparation for that particular assignment. She would, if possible, take a class in which she had been a visitor, sitting as a member of the group, so that she would not be a stranger to the class or the class to her.

This is the way the large percent of the teachers and superintendents who have worked with me have been enlisted and oriented to their work. After being given a definite assignment they began their actual program of "training in service." By this term we mean the helping of persons who have had little or no opportunity to become acquainted with the modern use of the Bible, and whose faith, though strong, often leaves them inarticulate when confronted by some perplexing question of a child or youth.

We give them training

What should be the nature of a "training in service" program?

1. Begin where the people are. Discover their lacks in a knowledge of Bible and religion.

2. Work out with the Workers'

Council, or when it is a large school, with each department faculty, a four or five-years' course of study. The time of meeting, the frequency, and the course of study should be determined by democratic process. The pastor, superintendent, Director or other leader should accommodate his schedule to the convenience of the majority of the group to be trained. He has no more important job.

3. So plan each meeting that it will provide for good fellowship, mental and spiritual growth. Personal enrichment is as important as specific training. If the group is not too large, meeting in a home or from home to home provides a social contact that is enriching. Light refreshments add to the social feature and provide opportunity for informal discussion.

4. Devote enough time to each study to enable the group to grasp the true significance of the subject matter under consideration. Too much "teacher training" has been a mere smattering. The writer spent twenty one-hour periods with a primary faculty group in a study of the Gospel of Mark. That course laid the foundation for future study and trained the members of the group in Bible reading and Bible study.

5. Every group should take some basic studies such as an Introduction to the Old Testament; Introduction to the New Testament; The Life of Jesus; Letters of Paul; History of the Church; the Program of the Church; The Social Mission of the Church; Problems of Christian Faith; Problems of Christian Living.

6. Not every faculty group need make the same study at the same time. A survey of the curriculum materials being used may be the basis for special study. Certainly the needs of the workers will vary with the age group in which they are teaching. High school students face certain moral and religious problems that grow out of their school experiences. The church needs to train workers who can help students face and solve their problems in the light of Christian faith. A year devoted to a study of "Religion and Social Problems" is at once enriching to the faith of the teacher and helpful

to the student with whom those insights are shared.

7. The newer workers may need a course on methods and techniques. However, it is more important that the study groups take up matters of content, so that the teachers will have something to teach. Training in methods comes "on the job," with planning class sessions and trying out new methods under the supervision of the department superintendent or the Director.

There is no limit to the wide variety of studies that may be used to give proper training to the workers. They will learn to love it if they are truly growing in the process. The purpose in such a program is not to "hand" something to the teacher that she can "hand" on to her pupils, as was too often the case in the old fashioned "teachers' meeting." The purpose is to stimulate thinking, stir the teachers to discussion, cause them to ask questions, inspire them to know more, challenge them to know the truth. As they come to know the truth they will become *Living Teachers*.

Why training is necessary

The first condition for a successful program of "training in service" is that the minister and the Board of Education shall be aware of the need of church school teachers for such training. When they realize this keenly they will provide the resources necessary for meeting these needs. Here are some of the reasons, as they occur to me:

First, a large number of otherwise well-educated people still hold to childish ideas of religion. Somehow they fear to know the truth because the truth will shatter the childish faith. They mistake *childish* for *childlike*. Paul says he grew up and put away childish things, but many moderns think it is a mark of piety to hold on, especially in matters of religion.

Secondly, there is a wide-spread idea that teaching is "telling" someone something. Rather, teaching religion is a process of sharing a growing experience. When the church realizes this, and when teachers really begin to "grow in grace and in the knowledge

of the Lord Jesus," then the foundations have been laid for an honest-to-goodness "training in service" program.

Thirdly, there is no place but the church, or the churches of the community in cooperation, where teachers can get this training. Unfortunately our church-related colleges do not seem to be concerned with preparing young men and women to serve in the local church. They do, some of them, attempt to provide Christian leaders for law, medicine, business, banking and, of course, the preaching ministry.

Companions in Service

Chapter VII

Trouble Shooting

by **Vernon McMaster***

How much time does your pastor give to individual supervision of the work of church school teachers? Does he really know what is going on in the church school classes? Mr. Vinton did! This chapter tells how his officers and teachers have a chance to talk with him and with others about their problems.

LIKE ALL TEACHERS, those in the church school of which Mr. Vinton was pastor had difficulties. Often they were discouraged and wondered whether they should keep on trying to teach. Mr. Vinton realized their need to talk with others about their teaching problems.

He decided that the way to help them best was to have a period of consultation with each teacher once a month. He carefully arranged the schedule to suit the convenience of the teachers. If it was easier for a mother to come in the morning, he put her down for a morning conference. For some teachers, the afternoon was the best time; others could come only in the evening. He made it very plain that he was so anxious to have the monthly conferences that he would fit his time to their convenience. This made a deep impression on all the teachers and they were faithful in attendance.

But the ministry of teaching in the local church seems not to have entered into the church college curriculum; and if not in the church college, certainly in no other. This means that if lay men and women are to be prepared for the ministry of teaching as lay workers, the local church or community council of churches is going to have to assume responsibility or go on doing a third rate job. If the teaching is to be worthy of the Great Teacher, the local church must assume responsibility for and carry out a continuous program of *growth in service*.

the children now about religious beliefs, after checking with you to see if I'm on the beam. And you have helped me see how much I can do with the children even in the short time we have on Sunday morning. This being a teacher is quite a job!"

Some of the teachers felt that in addition to these conferences there was need for a general meeting where other kinds of difficulties could be discussed. They were much pleased, therefore, when Frank Nordyke, the chairman of the program committee for the November meeting of officers and teachers, announced that the meeting would be a free-for-all "problems-meeting" with an expert trouble-shooter in the person of a well-known public school teacher.

"Our committee decided that we'd like to get a skilled public school teacher's viewpoint on our work," he said. "You all know Miss Ferguson by reputation. She not only knows how she ought to teach but how to practice what she knows. She has graciously agreed to take the stand and be questioned. I'm asking Sue to act as master of ceremonies. I'll be the bouncer if anyone gets too rough!"

Sue escorted Miss Ferguson to the front of the room and introduced her to the group. "Miss Ferguson," she said, "would you like to say a few words to try out your voice?"

"This is the first opportunity I have ever had to meet with church school teachers," the school teacher admitted. "I hope that I can be of help to you. We must have many common problems. I don't think there is anything more for me to say, except that I'm ready to do my best to answer all your questions. I must remind you, though, at the outset that I haven't all the answers. In some cases, there aren't any final answers."

Even after this hearty invitation the teachers hesitated to start the questions. Finally Frank, in order to get the discussion started, opened up with an oft-asked question. "How do public school teachers handle troublesome children? I have one child in my class who is always getting into some kind of mischief. He distracts the attention of the others."

At the first of these conferences, the minister had to do most of the talking. He had to show the teachers how to evaluate their Sunday work in terms of both the child's development and teaching methods. Once the teachers understood what to look for it was easy for them to do their part.

The regular monthly conferences had a three-fold value. They showed the teachers that their minister would do anything in his power to help them in their work. They gave him the opportunity to exercise a real supervision over what was going on in the classes and to give new direction whenever necessary. They made the teachers much more expert in evaluating their Sunday work. In fact, the conferences built up a greater confidence in minister and teachers.

Dorothy Kean expressed this one evening at the close of her conference. "I'm sure you already know it, Mr. Vinton, but I want to tell you how much these conferences with you have meant to me. I don't mind talking to

* Archdeacon of Montgomery, Alabama.

"Boys and girls make trouble in many cases because they have lost interest in what is going on in the class," Miss Ferguson replied. "We try to make our teaching so interesting that the children cannot lose interest."

"You mean that when the teaching is good the discipline is good and vice-versa?" asked Ida.

"Yes, that's generally the case. Not always, though. The home life of some children makes them disciplinary problems. For instance, when they are very much repressed at home, they naturally take it out on their teacher by trying to run wild in class. Sometimes the lack of parental love makes them problem children."

This statement brought on considerable discussion. Jane asked, "What do you do in such cases?"

"We try to meet the parents and talk with them. This gives us some insight into conditions in the home. Even yet we're not doing enough of this kind of visiting. What we do, though, is very rewarding in bringing about a better understanding of the behavior of children."

"Then you don't have disciplinary problems if you know the homes of your children?" asked George Barclay, the superintendent.

"I didn't mean just that. You may know the homes and understand why certain children cause trouble in school, but you may not be able to do much about it without the wholehearted cooperation of the parents. And sometimes that's hard to get. Some parents, as you can well imagine, resent being told that they have faults which are affecting the lives of their children."

The next question was raised by Dorothy Kean. "I try to get members of my class to do homework, but they just don't. What can I do to make them want to do things outside of the class?"

"Getting homework done has always been a problem in public school, too. It all goes back to interest. When boys and girls, or adults for that matter, are really interested, they will do even more than the teacher asks, both in and out of class. We're beginning to look askance at the old type of work outside the class where the parents not only brought pressure to bear on

the children, but often actually did the work for them. That was worse than useless. It was bad morals and no education. Nowadays we like to have work outside the class done in a study period under expert supervision."

"There's something for us to think about!" exclaimed George excitedly. "Maybe we could have a Sunday once a month or so when each class would meet with the teacher for supervised study."

"How long is your session on Sunday?" asked Miss Ferguson.

"We allow forty minutes for the teaching," replied George, "but the teachers seldom get that much time."

"That isn't nearly enough, is it? Why shouldn't you first try to lengthen the period and use a part of the time each Sunday for supervised study?"

"That's worth careful consideration," replied Mr. Vinton. "We'll certainly give thought to it in our future planning."

This discussion eventually led into the larger question of the proper relationship between the home and the teacher. Miss Ferguson was strongly of the opinion that the home must be brought more into the educational picture than in the past. Mr. Vinton not only agreed with that but insisted that as far as religious education was concerned, the home would have to take a major responsibility.

"We are willing to do as much as we can in the school," he said, "but the parents must prepare themselves to do much more in the home than they have been doing."

Sue broke in to ask for other questions, since they seemed to be spending too much time on a few.

Finally Martha Whiteside said, "Since I have the teacher training class, I would like to ask a question regarding what I should teach my pupils. How can a teacher who knows her subject keep from doing all the classwork herself? I have been teaching the members of my class that they must prepare themselves for each session as fully as possible. But isn't such a prepared teacher likely to keep the pupils from doing much themselves?"

"A fine balance must be maintained between the contributions of both the

teacher and the pupils," answered Miss Ferguson. "The teacher certainly should come to class well prepared, as you say. But at the same time, it is her business to stretch the thinking of the pupils, not to show how much she knows about the subject. This means that she will use her preparation only when the pupils have reached a point where they are stuck. Sometimes it may be wise to let them go home without an answer but tell them where they can find the answer for themselves."

"You must be right," said Henry. "But when I know the answer the temptation is overwhelming to give it. I'll have to learn more patience."

"One prime requisite for a teacher is patience. Another is self-restraint. We teachers must always think first of the educational development of our pupils. I should think that this would be particularly true in the case of church school teachers. Your religion should bolster both your patience and your self-restraint." The teachers looked a little startled at this point of view but said nothing.

"Time's up," said Sue and she and Mr. Vinton both thanked Miss Ferguson for a stimulating and helpful meeting.

"It's been a lot of fun," replied Miss Ferguson. "Now that I know all of you, I want to invite you to visit my classroom to see the boys and girls at work. Just let me know ahead of time when you want to come so that I can indicate the best time of day."

"You may be sure that several of us will take advantage of your invitation," said George. "Thank you for it. Now, you teachers and officers will recall that we must complete our plans for Christmas tonight. What great ideas have developed in your minds since our last meeting?"

This question brought on a flood of suggestions. Before long, Miss Ferguson was brought again into discussion. She suggested how the church school plans could be coordinated with the Christmas programs in the public schools. This proved to be very helpful in the planning. Before the meeting closed assignments were made for carrying out the various Christmas activities.

A Pastor, His Young People, and the Movies

by John S. Groenfeldt*

IT ALL STARTED when a red-headed teen-ager, who didn't hesitate to speak her mind, made a significant comment to her pastor. "We spend a lot of time in our youth fellowship discussions griping about how bad the movies are," she said, "but when we want something to do we usually go to the movies anyway, and all our discussion doesn't help us very much."

The pastor thought about that remark and had to admit it was probably true. The young people's group had discussed the drinking and the love-making scenes that so frequently are part of the typical Hollywood feature. They had even discussed the implications for race relations when Negro slap-stick comedy or a south-of-the-border villain was included. Ratings of "approved" films had been made available. But in spite of all this, something essential was lacking. The message wasn't "getting across." Apparently members of the group felt they were being talked at, but they were not forming opinions and convictions that would carry over when someone suggested dropping in on a movie during the week. Where was the weak spot?

After some further discussion with other members of group the pastor came to realize they had slipped into the old error of talking theory without providing the opportunity for guided application. There was classroom discussion but no laboratory experiment. At his suggestion the group decided to begin all over again with a new approach.

They set up their own standards

The first step was taken at the regular Sunday evening fellowship meeting when the entire hour was spent working out a standard of Christian behavior that the group would use in judging a motion picture. Various discussion topics on this subject had given them the background for the undertaking, but for the first time they organized and put down their own ideas without looking in a book for the answers.

The pastor kept far in the background during this discussion as he felt his counsel would be more effective in step three (to be described later). The young people worked out criteria for evaluating the kind of jokes that were told, the way the actors (and particularly the actresses!) dressed, the degree of passion suggested in the love scenes, the attitude expressed toward the church, the drinking involved in the story, and so forth. As the group came to a common mind on each of these items, a brief statement of it was written on the blackboard and each person present made a copy for himself. The group was then ready for step two—experiment. On Friday night everyone would attend the same movie and rate it according to the standard they had just worked out.

At first some objected to just going on a certain night. "We ought to wait until a really good movie comes along," they said. "What will people say if they find out we have gone as a fellowship to a junky picture?"

"Waiting for an especially good picture would spoil the whole idea," was the answer. "Most of the time we go to the movies on the night we happen to have free—and sometimes we don't have much choice on the kind of a picture it is. Besides, we don't have to broadcast the fact that we're going as a group. Let's just go." The pastor didn't broadcast it either, but he went too.

They criticize standards as well as the movie

The following Sunday an eager group assembled in the fellowship room. This time the leader didn't have to pry out the answers. He had a hard time sitting on the lid. At first there was sharp disagreement. "The love scenes were too gooey," said one boy. "It made me sick."

"I didn't feel that way at all—it depends on the way you look at it. I think they were sincere," a girl flashed back.

And so it went. The pastor had taken some notes but he decided to let the group work off the big head of steam first. After pretty general agreement had been reached on the more obvious points the pastor asked a question that had been bothering him. "Toward the end of the picture," he said, "Tony, the hero, made a crack about putting in an order for an asbestos suit to be used at his funeral since he didn't think he had much chance of going to heaven. How does that stack up with what we believe about sin and Christ as Saviour?"

At first the group did not understand the question. Every one of them had passed over that remark. It had seemed like a harmless and fairly funny crack, but nothing more. The pastor had to do a little probing. "What do we mean by 'sin'?" he asked. "Does a remark like that help people outside the church to understand the deadly seriousness of sin, or what Christ can mean to every person who will confess his sins and believe?"

"Golly, we didn't think of that," they said. The next ten minutes were some of the most thought provoking the group had spent all year. Then the pastor asked another question, "Did you notice," he said, "that the minister who married the couple seemed a bit confused, and that his delay in finding the marriage certificate on his jumbled desk gave Tony a chance for some horse-play?"

"Yes, I thought about that," said one girl. "I was wondering if other young people would think all ministers were like that."

It was time for the evening service but after church the pastor invited the group over to the parsonage to continue the discussion. Before long the young people had the idea of looking behind what was said and done to try to catch the basic attitudes that were implied. They came to see how important these implications were because they caught most people unawares. This, in turn, meant going back over their set of standards, most of which concerned rather obvious points of conduct.

The pastor then steered the discussion in the direction of what had been helpful in the picture. "I had never thought much about the problems some foreign language groups face," said one of the fellows. "It helped me to see their difficulties more clearly." Were there similar groups

(Continued on page 35)

* General Secretary, Christian Education Board of the Moravian Church in America, Northern Province, Bethlehem, Pennsylvania.

Primary Department

by Melba Petersen*

THEME FOR NOVEMBER: *We Are Thankful*

For the Leader

The public school usually emphasizes the origin of our American Thanksgiving Day; the home is usually busy with preparations for the gala celebration. In many of the church school units there is an emphasis during the month of November on God's gift of food and on the ancient Hebrew festivals of thanksgiving. Because so much of the emphasis in home, school and church is on thankfulness primarily for food, these worship services are planned to remind the children that there are many other things for which we should be thankful.

The service for the third Sunday has not been written as a special service for bringing gifts, because in many churches this is done in a special assembly of all groups. For those churches where it is a department observance, the service as suggested could be adapted.

Additional Resource Materials

SONGS

From *Hymns for Primary Worship* (Westminster Press)

- "Come, Ye Thankful People, Come," No. 5
- "Now It's Happy Autumn Time," No. 25
- "Come with Hearts Rejoicing," No. 156
- "Rejoice, Give Thanks and Sing," No. 178
- "Litany of Thanksgiving," No. 179

From *When the Little Child Wants to Sing* (Westminster Press)

- "His Helper," No. 60
 - "The Song of Friendly Helpers," No. 62
 - "Thank You for the World So Sweet," No. 72
 - "On Thanksgiving Day," No. 124
- From *Sing, Children, Sing* (Abingdon Press)
- "Thanks for Helpers," No. 17
 - "With All My Heart," No. 19
 - "Giving Thanks," No. 64
 - "Workmen We Never See," No. 95

STORIES AND BOOKS

In the first service of worship, if it is impossible to have some good music, the attention could be focused on an art masterpiece and a story told about the painter. One book which may be of help is: *Millet Tilled the Soil*, by Sybil Deucher and Opal Wheeler; Dutton, 1939.

AUDIO-VISUAL MATERIALS

2 x 2 slides:

Millet—"The Angelus" Cc220, Society for Visual Education, 100 E. Ohio Street, Chicago. Illinois (and other paintings by Millet).

Flat Pictures:

Art institutes, libraries and school art departments frequently have excellent collections of reproductions of famous paintings

* Primary Superintendent, Stewart Ridge Community Church, Chicago, Illinois.

which can be borrowed. If they are told exactly what you want, they will help to select a suitable subject and frequently can tell you some interesting facts about the painter and the painting.

Recordings:

"Jesus, Joy of Man's Desiring," by Bach, played by E. Power Biggs; Victor record 18292, \$1.00.

If it is impossible to use a recording of Bach's organ music, perhaps a violinist would play the "Air for G String," by Bach. Or the pianist might know one of the shorter preludes or airs in a piano arrangement.

November 6

THEME: *We Are Thankful for Beauty*

PRELUDE: "O Saviour Sweet," by Bach (available in octavo editions); or "Passion Chorale," by Bach (in most hymnals).

CALL TO WORSHIP:

God is everywhere—
In the trees and the flowers,
In the fields of ripe grain,
In bright colored fruits,
In the autumn leaves.

God is everywhere—
In lovely paintings,
In beautiful music,
In stained glass windows,
In the quiet church.

God is in people—
In the kind things they do,
In their minds as they think,
In their work as they help him each day.

SONG: "Come, Ye Thankful People, Come," stanza one

OFFERING AND RESPONSE

STORY:

THANK GOD FOR BEAUTY

You have been hearing about Thanksgiving at school, and planning special decorations for your rooms. You have been hearing about it at home, too, as your parents get ready for it. Sometimes we think that Thanksgiving is just a day when we don't have to go to school and can eat a lot of good food. When we really think about it we know that the real reason we have Thanksgiving is so we remember to thank God for all the good things he has done for us.

Because this is the time of year when all the fruits and grains have been gathered in and because we usually have a big meal on Thanksgiving Day, our first thought turns to food and we thank God for the food we have. But God has given us many other things to be thankful for, too, and we are going to think about some of them in our worship services this month.

God has made our world beautiful. We love to see the green grass and brightly colored flowers in summer and the white snow in winter. God has also given people talents for creating beautiful things. Some of these people are called artists. They draw and paint and make pretty things from clay. Sometimes artists have looked at the beauty of God's world and felt they had to try to put some of that beauty into a picture. So they have worked very hard with their paints and brushes to make a picture that will help people to think about God and feel close to him.

Other men have used their talent to write beautiful music. Once there was a man named Johann Sebastian Bach, who played the organ in a church. He knew the music he played was helping people to think about God so he played as beautifully as he could. Soon he began to write music of his own and play it on the organ. Much of the music he wrote was used in his own church and it is still being played in churches today. The music that Johann Bach composed so many years ago still helps people to think about God and leads them to worship him. We are going to hear one of the pieces he wrote.

LISTENING PERIOD: One of suggested pieces (see Resources List)

PRAYER: Thank you, God, for art and music and poetry that men have created to help bring us closer to you. We are glad because you have made the world so beautiful. Amen.

SONG: "We Thank Thee for Music"

November 13

THEME: *We Are Thankful for Kindness*

PRELUDE: "All Creatures of Our God and King"

CALL TO WORSHIP: (Leader)

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High!

To show forth thy lovingkindness in the morning, and thy faithfulness every night."

SONG: "Come, Ye Thankful People, Come"

OFFERING AND RESPONSE

STORY:

WHEN EVERYONE WAS MEAN

Our call to worship this morning told us that when we are thankful to God we show his kindness and love in our own lives. Sometimes we expect everyone to be kind to us but forget to show kindness ourselves. Our story today is about a little boy who found out what the world would be like if people weren't kind and thoughtful.

Jimmy had gone to bed right on time; his mother had turned out the light and kissed him goodnight; and now he lay in the dark thinking about tomorrow. Tomorrow was to be a very special day. There was a big parade and his mother was going to take him to see it. He was almost too excited to sleep but soon his eyes closed and he started to dream.

Jimmy dreamed that he was going to the parade with his mother, but it wasn't at all the way he had thought it would be. His mother was cross and impatient with him. She complained because he couldn't walk as fast as she did, and when they got on the bus she sat next to the window instead of letting him sit there as she usually did.

When they got to the street where the parade was going to pass there were already many people standing along the street. They were pushing and shoving each other and Jimmy's mother started pushing just as hard as the rest. Jimmy stayed as close to her as he could and soon they were almost in the front. Jimmy didn't like all the pushing and shoving, and he couldn't see anyway because there was a big man right between him and the street. Jimmy was going to ask the man to let him through but the man had such a cross look on his face that Jimmy was afraid of him.

Just then the parade started and Jimmy managed to find a space where he could look between two people. The parade was lovely and Jimmy forgot everything else while he watched the bright floats and the animals walking past. But soon the parade was over and people turned around to go home. Then Jimmy realized something terrible had happened. He couldn't find his mother among all these people! For a while he just stood still by the curb but when she didn't come right away he saw a policeman on the corner. His mother had always told him if he was lost the policeman would help him so Jimmy hurried over to him.

The policeman was busy directing traffic and didn't see Jimmy at first. Finally he turned and gruffly asked what Jimmy wanted. Jimmy said he had lost his mother and would like help in finding her. He was certainly surprised when the policeman answered: "I'm busy here. You'll just have to find her yourself."

Jimmy started to cry. He couldn't understand why everyone was so different. First his mother had been cross, then all the people at the parade had been so selfish about trying to get the best places, and now the policeman refused to help him. The more he thought about it the harder he cried.

While he was crying Jimmy felt strong arms around him and knew he was being lifted from his bed.

"What's the matter, Jim? Did you have a bad dream?" It was his father's voice and when Jimmy opened his eyes he saw that he was in his own room and his father and mother were there too.

Jimmy snuggled closer into his father's arms and told him all about the dream. "I'm glad people aren't really mean and cross like that because we couldn't have very much fun if they were," he said.

"Most people are kind, Jimmy," said his mother. "Remember the story we read before you went to bed about how kind Jesus was to people? If we could all remember to be kind like that this would be a happy world for little boys and girls and grown-ups, too."

SONG: "Friends of Jesus"

GUIDED PRAYER:

Let us bow our heads in prayer. You will not say any words but you will think about God and let his thoughts about loving and kindness come to you.

Let us thank God for Jesus, who loved all kinds of people and was kind to them. (Silence)

Let us thank God for the many ways people show kindness to us each day. (Silence)

Let us ask God to help us be interested in and help all kinds of people. (Silence)

O God, thank you for the kindness and love we see in people. Help us each to do our part in making this a kind and happy world. Amen.

SONG: "God Made Us a Beautiful World"

November 20

THEME: *We Show Our Thanks*

PRELUDE: "Now Thank We All Our God"

CALL TO WORSHIP: "The earth is full of the lovingkindness of the Lord."

SONG: "Come, Ye Thankful People, Come"

GUIDED CONVERSATION:

Leader: The Bible verse that we used for our call to worship this morning brings many pictures to our minds of the things God has given us. Let us repeat this verse together and then think of the things that show us the lovingkindness of God.

Children: "The earth is full of the loving-

kindness of the Lord."

(Help the children to make a list of the things they mention. Print these on one side of a large sheet of paper which has been mounted so all can see it. Try not to let the list get too long or concentrated about one type of thing, such as home experiences.)

Leader: We have made a list of some of the things that show us the lovingkindness of God. We are thankful for all these things but there are many ways of saying thank-you God for them. When we are really thankful we do something about it. If we are thankful for our mothers we show our thankfulness by helping them when we can. Let's look at our list again and think of the ways we can show our thankfulness for the gifts God has given to us.

(Print the ways of showing thankfulness parallel to the list that has already been made. Depending on available time, this list can then be rearranged to form a litany or responsive reading.)

Leader: One way we show our thanks to God is by bringing our money to church so it can be used to help other people. We will thank God with our offering now.

OFFERING AND RESPONSE

LITANY: "O Give Thanks"

(Use something similar to the following, using the lists just made.)

O give thanks unto the Lord for the beauty of nature,
for flowers and fruits, for rivers and mountains.

We will show our thanks by preserving this beauty, by caring for it and using it wisely so everyone may enjoy it.

O give thanks unto the Lord for homes, for mothers and fathers, sisters and brothers.

We will show our thanks by being loving and kind, by helping with the work and sharing unselfishly in play.

O give thanks unto the Lord for churches, for the minister and teachers and all who work here.

We will show our thanks by helping in our own way, and by studying hard to learn more about God and his way for us.

SONG: "Now It's Happy Autumn Time"

November 27

THEME: *Thank God for Helpers*

PRELUDE: "Lord, Speak to Me"

CALL TO WORSHIP:

We come to this quiet place, O God,
To think about thee.

Help us to find ways we can help

To do thy work.

SONG: "When in the Quiet Church I Sit"

LEADER:

This month we have been thinking about some of the things that make us thankful. We have thought of the beauty God put in the world, and the kindness and love we see in people. We know that if we are truly thankful we will do something about it. The best way we can thank God for all the wonderful things he has given to us is to try to listen to God speaking to us. This happens when we are very quiet and think of him. Then we understand what he wants us to do. God uses each one of us if we will let him. Let us bow our heads and think about God and what he wants each one of us to do.

PERIOD OF SILENCE

PRAYER:

There are people in my home who work hard for me,

Use me, O God, to help the people in my home.



"Train up a child in the way he should go... and when he is old, he will not depart from it." PROV. 22: 6.

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* Hymns for Primary Worship, Westminster Press.

There are people in my school who work to make it pleasant,
Use me, O God, to help the people in my school.

There are many people who are lonely and unhappy all about me,
Use me, O God, to help them find happiness.

There are many people working to make our world a better place,
Use me, O God, to help in thy plan for the world. Amen.

OFFERING AND RESPONSE

STORY:

THE MAN WHO LISTENED TO GOD

I would like to tell you a true story today about a boy who listened to God and tried to do what he thought God would want him to do. His name was Warren Dugan.

When Warren went to college he decided to study chemistry and other sciences. He worked very hard and when he had graduated he kept right on working so he could learn more and more that he might teach to others.

Then the war came and Warren was faced with the biggest decision of his life. He felt that God needed him to help people, not to harm them. He could have worked in a big factory making bombs, for they needed scientists in the factories; or he could have been a soldier in the army. But Warren felt that God needed scientists to help in a different way. It was a hard thing to do, but Warren became a conscientious objector. He was sent to a hospital where he helped take care of people who were mentally ill.

One day when Warren was working in the hospital he heard that they needed scientists to help on some experiments in a different city. These experiments were to help find a cure for polio. Warren went to the city and worked in the laboratory with other scientists and doctors. They worked many long hours, doing all kinds of things to try to find the cure for the disease that had crippled so many people. One of the experiments was done on monkeys. The monkeys were given polio germs and then were treated with various drugs to see how they reacted.

Warren was glad he could do this work. He knew that he would never become famous for discovering a cure for polio, but he knew that each day he and the other men spent in the laboratory they were helping a little toward understanding the disease. Each little piece of information was valuable, and working through the minds of many men, God would some day help them find the solution.

One day Warren was working in the laboratory with a sick monkey. He was handling it very gently and carefully, but suddenly it swung out of his grasp and bit him. This wasn't just a bite, for the monkey had been given a very heavy dose of the disease. The other men in the laboratory did everything they could. Warren was taken to the hospital and given the best care, but two days later he died from polio, the disease he had worked so hard to help cure.

There is still no cure for polio, and the scientists won't find it today or tomorrow. But some day there will be a positive cure for polio because of the work of Warren Dugan and hundreds of other men like him.

PRAYER:

O God, we thank you that we can see your love at work in our world each day. We thank you for the people who are giving their time and thought and sometimes their lives to make life safer and healthier for everyone. Help us to do our part in making this a happier world. Amen.

SONG: "God Made Us a Beautiful World"¹

Junior Department

By Grace W. McGavran*

THEME FOR NOVEMBER: *Thanks Be to God*

For the Leader

November is a month that seems to contain both an end and a beginning! Harvest is over. Winter is upon us. The excitement of starting in to school again has subsided. Christmas is still too far away to be constantly in the thoughts of the boys and girls.

So, with thanksgiving for the harvest and for God's provision for our needs; and with the beauty of autumn; and the orderly changing of the seasons in mind, we give thanks to God in these services. (Note slides to be used for the first and second Sundays.)

One problem that rises cannot be solved in these pages. Juniors in the north may sing of the snow with all the rapture that first snow-fall brings. And they should do so. But it would not be particularly appropriate for juniors to sing on a sunny and green Florida morning, that lovely hymn, "All Beautiful the March of Days." So, in certain places in the program, adaptations and changes will have to be made to suit the circumstance of the young worshippers.

These services of thanksgiving will mean most to boys and girls and teachers if they can be kept closely related to the experiences of the worshippers.

Hymns are taken from *Hymns for Junior Worship* unless otherwise noted, but many will be found in other hymnals as well.

November 6

THEME: *For a World of Beauty*

For the worship center, use bright autumn leaves, or a picture of the glory of autumn.

PRELUDE: "With Happy Voices Ringing"

CALL TO WORSHIP: (said by leader)

"Give unto the Lord the glory due unto his name.

Worship the Lord in the beauty of holiness."

HYMN: "With Happy Voices Ringing"

PRAYER: By a junior, thanking God for the world of beauty around us. The prayer should be in keeping with what is actually in season,—snow in the far north, bright leaves further south, flowers in some parts, bare branches against cloudy skies in still other places. Thanks to God for seasons that come and go may be included.

HYMN: "Praise to God, Immortal Praise," or "All Beautiful the March of Days," if it is at all suitable to your season.

OFFERING SERVICE:

Leader:

"Ascribe unto the Lord the glory due unto his name;
Bring an offering and come into his courts."

Music during Offering: "Meditation"

Hymn of Dedication: "Thy Work, O God, Needs Many Hands."

LEADER: November is the month that we have chosen in which to give special thanks to God. On this first Sunday in November we shall think about the world of beauty in which God has placed us, and give thanks to him for the beauty of the world.

LOOKING AT PICTURES:

Kodachrome or other color slides picturing the world of beauty may be shown. (See below.) If slides are not available, pictures large enough for the group to see may be placed before the juniors, one at a time. If it is impossible to have pictures, have several juniors and teachers each give one thought from the litany to be used at the close of the service, changing the wording to "Let us think of," instead of "For—"

SCRIPTURE:

The following verses may be read by several juniors. If you wish to do so, you may use pictures or projected slides that fit each verse and have the verses read at the time each picture is shown, rather than at this later time.¹

Psalms 104:10 (for a babbling mountain brook) AR 220

Psalms 104:14 (for cattle or sheep pasturing) AH 166

Psalms 104:18 (mountains) AI 697

Psalms 104:19b, 20a (sunset) AC 264

Psalms 104:25 (the sea) AR 212

Psalms 104:16 (trees) BC 697

Psalms 19:1 (sky with clouds) BM 39

Luke 12:27 (lilies or other flowers) DO 78

Psalms 95:5 (seashore) AR 155

Job 37:6 (snow or rain) AR 963

Ecclesiastes 3:11 (almost anything) BF 169

Genesis 1:11 (trees in fruit) AH 350

Psalms 104:24 (to conclude) BI 177

HYMN: "For the Beauty of the Earth"

LEADER:

In olden days people knew only what was right around them. The only beauty they saw was what could be seen right where they were. Today the whole world of beauty is open to us. Pictures in books and magazines; color slides taken by our friends and others as they travel; moving pictures that show the wonders of the world,—all these help us to get glimpses of the world of beauty that is ours. Let us thank God in a litany of praise for the world of beauty. I shall name some things we know of and enjoy, and you may respond with the prayer, "To thee we give thanks, O Lord of life and beauty," after each thing is mentioned. Let us bow our heads and pray.

LITANY OF PRAISE:

Leader: For beauty of sky and cloud; for sunset color and the gleam of starlight and moonlight; for rainbows after storm—

Response: *To thee we give thanks, O Lord of life and beauty.*

Leader: For water glimmering in the sunlight, rushing in mountain brooks, thundering over waterfalls, curling in white-capped beauty on the beach, mirroring trees and mountains in a still lake—

Response: *To thee we give thanks, O Lord of life and beauty.*

Leader: For the glory of flowers: flaming poppies, fragile anemones, gay zinnias; fragrant roses; soft-petaled chrysanthemums and all the other beauties in garden and field—

Response: *To thee we give thanks, O Lord of life and beauty.*

Leader: For beauty of living things: the swift flight of birds, soft fur of kittens, friendly eyes of dogs, whiteness of sheep in the pasture, speed of galloping horses, strange and wonderful color and form of insects and fish and creatures of all sorts—

Response: *To thee we give thanks, O Lord of life and beauty.*

¹If slides are not available locally for the subjects mentioned they may be ordered either through your denominational publishing house or from the Society for Visual Education, 100 E. Ohio St., Chicago, Illinois. The code number following title indicates the SVE slide for each subject.

*Free-lance writer, Vancouver, Washington.

Leader: And for all beauty of thy world, wherever we find it, in color or form, in sound or in sight, in fragrance or movement—

Response: To thee we give thanks, O Lord of life and beauty. Amen.

BENEDICTION

November 13

THEME: *For a World of Order*

Unless you happen to be able to arrange a panel of the four seasons, use the same arrangement for the worship center as was used last week.

PRELUDE: "God of the Earth, the Sky, the Sea"²

CALL TO WORSHIP: (as for last week)

HYMN: "God of the Earth, the Sky, the Sea"

PRAYER: For all thy goodness and thy greatness, O God, we give thee thanks. Thou hast filled the earth with thy riches. Guide us aright as we delight in them, that we may use them ever to thine honor and glory. Amen.

HYMN: "This is My Father's World"

LEADER: God's world is a place of beauty. It is also a place of the most marvelous order. The most intricate machine ever made by man does not equal the wonderful pattern and order of the most ordinary things in our daily life. Several of our juniors are going to speak of examples of the order that is found in God's world.³

THE WORLD OF ORDER: (By as many juniors as are needed.)

1. I like to think of the way in which the sun and the earth and the moon, the planets and their moons, the stars and the comets, all move according to a wonderful orderly plan.

2. I like to think of the sea and its tides, and how there can be published tide-tables, telling just how high the tide will be, in any place in all the world, on any day or night of all the year. It all falls into a pattern, a wonderful exact pattern, planned by God for the world.

3. I like to think of the patterns of petals in flowers, how daisy petals always stand out in a halo round the center, and pansy petals form a funny little face, and rose petals curl around the golden heart, and lilies have wonderful trumpets, and lilies of the valley hang silver bells from their stalks.

4. I like to think of the seasons. Winter and spring and summer and fall, always following each other and never failing. God's plan for seasons is a wonderful one.

5. I like to think of wind currents, that can be used for flying, so that birds can coast for long, long minutes and go higher and higher. I like to think of how we are learning the pattern of wind, and can foretell what weather will be like and when it will be hot or cold or calm or stormy.

6. I like to think of the way things grow: how a seed becomes leaves and stem and trunk and branches and flowers; how a tiny chick becomes a golden pheasant shining in the autumn sunlight; how a tadpole becomes a bullfrog with a deep deep voice; how a baby becomes a strong man or a beautiful woman; how flowers become fruit.

7. I like to think of how thoughts grow; how kind thoughts bring kind words and

kind acts; how faces of people who think good thoughts become faces you love and trust; how following God's way makes you grow into a person quite different from what you would be otherwise.

LEADER: We could go on and on and on and on, thinking about God's orderly world and speaking of the wonders of his world of order that are all around us. But instead let us read together the poem, "Maker of the Planets" (*Hymns for Junior Worship*). God's laws of order reach out into all our lives and into all the world, as the poem reminds us.

POEM: "Maker of the Planets" (read by all the juniors or by just one)

OFFERING SERVICE: (As for November 6)

BENEDICTION

November 20

THEME: *For Seedtime and Harvest*

A picture of a harvest scene may be used at the worship center, or an arrangement of wheat and fruits.

OPENING HYMN: "O Lord of Heaven and Earth and Sea"

PRAYER: By the leader, thanking God for the world in which we live; for the beauty that is in the world; for its orderly processes by which we live; and for his bountiful provision for the needs of mankind.

LEADER: This is Thanksgiving week (or, We have been thinking during this month of those things for which we thank God) and today our thoughts are to be about seedtime and harvest. Let us sing our thanks to God for the good gifts of life and health and food.

HYMN: "We Plough the Fields"

POEM: (to be read by a teacher or older junior who has prepared carefully to do so.)

Now sing we a song for the harvest;
Thanksgiving and honor and praise,
For all that the bountiful Giver
Hath given to gladden our days.

For grasses of upland and lowland,
For fruits of the garden and field,
For gold which the mine and the furrow
To deliver and husbandman yield.

And thanks for the harvest of beauty,
For that which the hands cannot hold,
The harvest eyes only can gather,
And only our hearts can enfold.

O thou who art Lord of the harvest,
The Giver who gladdens our days,
Our hearts are forever repeating,
Thanksgiving and honor and praise.

—JOHN W. CHADWICK, 1871

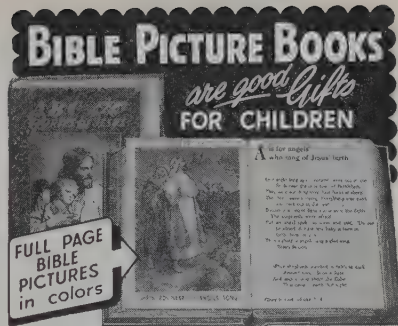
BIBLE STORY:

THE FEAST OF INGATHERING

Nehemiah had finished rebuilding the walls of Jerusalem. And the leaders of the people had been called together to hear the reading of the Law. For many years, with no one to guide them, the Jews had neglected the observances of the law. Ezra, the priest, and Nehemiah, who had come back from Persia to rebuild the walls, were ready now to re-establish old practices of religion.

It was the seventh month of the year,—the month when harvest was coming to a close, and farmers were gathering in the crops that would feed them through the coming year.

Ezra and others read to the leaders of the people from the neglected books of the law. And they came to the place that told of a feast that was to be celebrated each year! It was to be celebrated in the seventh month! They read with deep interest. None of them



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Americans cannot afford to desert 450 million Chinese, the great majority of whom are still our friends. The present situation should be a challenge to any real Christian. If we cannot say, "Here am I, Lord, send me," we can say, "Here is my money, Lord, send it." Thousands of children face starvation in the flight of 30 million Chinese refugees. Many will die if we do not help them and help them soon. A child may be fed for five dollars a month or "adopted" for ten dollars a month. You can correspond with your "adopted" child.

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CHINA'S CHILDREN FUND, INC.
RICHMOND 4, VA.
(Member Foreign Missions Conference of N.A.)

² In *Singing Worship*.

³ Projected slides should again be used with these presentations, if desired. Some of those used last week could be shown again. In addition, slides showing the seasons: spring, BI 100; summer, AR 191; autumn, AC 329; and winter, AC 119; and one of a sea gull in flight, AM 10, might also be used. (See footnote 1 on page 26.)

could remember ever having celebrated the feast of harvest in the way that the book of the Law said it should be done.

"Not since the time of Joshua has this been done," said Nehemiah. "But we will begin and do it. The feast is supposed to start on the 15th day of the month. That gives us time to get word to all the people in Jerusalem, and also to those who live in the countryside round about."

So messengers went forth and proclaimed to the people everywhere that God's Word commanded that the harvest feast be celebrated with the people living in leafy booths that they had made. "Go out into the mountains," said the messengers, "cut down branches of olives and wild olives and myrtle trees and the branches of palms and other thick trees. Make booths of them."

"Where?" said the people.

"In your courtyard, or on your rooftop, or in the space before the Temple, or in the broad open places before the gates—wherever there is space, build the booths and live in them for the eight days of the feast."

The people did as they were told. What fun it was for the children! Other work was put aside and everyone joined in the services and the feasting of the eight days.

"Thanks to God for seedtime and harvest," said the people happily.

And there was great gladness among them as they gathered together to remember the goodness of God and to rejoice with feasting and singing for the bountiful provision that he had made for their needs.

OFFERING SERVICE (as for November 6)

BENEDICTION

November 27

THEME: *For Hearts Willing to Share*

Use a picture of sharing, for the worship center. A picture of Jonathan giving David a gift, or of the little maid telling the Syrian captain's wife about Elisha, or of children bringing flowers to Jesus, or of Paul preaching, would be suitable.

OPENING HYMN: "God of the Earth, the Sky, the Sea"

THE LORD'S PRAYER

SCRIPTURE: Psalm 95:1-7, in unison if possible.

HYMN: "O Lord of Heaven and Earth and Sea"

OFFERING SERVICE (as for November 6)

LEADER:

We sing our thanks to God for all that he has given us. We thank him for the world of beauty; for its orderly processes; for seedtime and harvest and other provision for human needs. We give thanks to him in song and in prayer. But there is another way of giving thanks. That is through hearts willing to share what comes to us with those who would otherwise be without it. God counts on us to share his bountiful provision with others. Today we shall listen to several accounts from the Bible of times when people shared.

BIBLE ACCOUNTS: to be read from the Bible or given in their own words by several juniors.

1. I Samuel 18:1-5. (Add these words:) It was a happy time for everyone, because each was helping the other to have what he was able to give.

2. II Kings 5:1-4. (Add these words:) The little maid gave what she had, the knowledge that Elisha with God's help could cure Naaman. And so he did.

3. Acts 14:21-23. (Add these words:) Paul had the glad message of the coming of Jesus to tell. He could not rest content to keep it to himself. It was something he

had to share with as much of the rest of the world as he could reach.

LEADER:

Each of us can share. We can help make it possible for others to enjoy the beauty of God's world. We can help others to know that God loves them because through our loving concern for them we share food and

clothing and shelter and medical care and the help of Christian teachers and ministers. We can use what God has given us to make his way known upon earth. And that is one of the best ways of thanking him and praising him.

HYMN: "Take My Life and Let It Be"

BENEDICTION

Junior High Department

By Stella Tombaugh Hazzard*

THEME FOR NOVEMBER: *Seekers for Freedom*

For the Leader

November and thankfulness for the freedom we enjoy in our great country seem to fit together. The theme, *Seekers for Freedom*, has infinite possibilities and might be developed in many different ways.

When your worship committee meets to plan for the month of November, they may wish to think about the many reasons they should be grateful to God for his leadership. These services are quite varied. If they give groups of junior highs suggestions which help them build their own services, they will have been worthwhile. The outline of these services has been kept very simple in the hopes that young people may realize that they can plan and conduct services. Always keep before the young people the fact that the primary purpose of worship is to learn more about God and to seek his presence.

Have you ever tried learning a hymn that is appropriate to the theme and then using it throughout the month? Walter Russell Bowie's great hymn "God of the Nations, who from dawn of days hast led Thy people in their widening ways," would be ideal for this month and theme. The words are sometimes set to the stirring tune "National Hymn." This hymn tune is familiar to many as the tune used in "God of Our Fathers." It might be used as a prelude throughout the month. If there is a young person in your group who plays the trumpet it would add to carry out the suggestion of the trumpets at the beginning.

Junior highs are perfectly capable, with some adult encouragement and sometimes a suggestion or two, of arranging the worship center, telling the stories, working out litanies and composing prayers, and conducting the entire service. Help them to make the worship truly their own. If they use their own words the service will become more meaningful to themselves and to their friends. It is far more effective to have the stories told rather than read. They will be able to do this if they will read them over a few times. Encourage them to make their own prayers in a simple, natural way.

Seekers of Freedom! The runaway Hebrew slaves sought freedom. Under Moses they followed God's leadership. From a disorganized complaining mob they grew into a great nation. The Ten Commandments,

which God gave them, can guide us too.

The early settlers of the United States sought freedom and founded a great nation.

From the glories and achievements of the past we turn, on the Sunday before Thanksgiving to one our greatest present-day challenges—to welcome the "Delayed Pilgrims"—the displaced people who now seek freedom and a chance to use their talents, training and skills to help build great nations where they and others can be free.

The last service of the unit is built around a true story of the modern achievement of some Italian youth who seeks to build a city of brotherly love in a country where war and fascism so recently held sway.

All power to seekers for freedom—past, present and future!

November 6

THEME: *The Runaway Slaves Become a Great Nation*

WORSHIP CENTER:

In most groups there is someone who does good lettering. A poster with the abbreviated commandments, as they are given in the story used in this service, would be effective as a center. Perhaps your artist would like to try illuminated lettering or use coloring in some way. Or he might prefer to draw the two tablets of stone with the numbers I-X as is done in so many church windows. Either of these, centered on a draped stand and with or without candles, would be an appropriate center. Another possibility would be to have a Bible open to Exodus 20 on your center. Or you can probably find an appropriate picture of Moses and the Ten Commandments in your church school file of pictures.

PRELUDE: "God of the Nations" (Tune—National Hymn)

CALL TO WORSHIP:

Leader: "O give thanks unto the Lord; for he is good."

Response: "For his lovingkindness endureth forever."

Leader: "To Him that led his people through the wilderness."

Response: "For his lovingkindness endureth forever."

Leader: "And gave their land for a heritage."

Response: "For his lovingkindness endureth forever."

—Psalm 136:1, 16, 21.

HYMN: "God of the Nations."

OFFERING

STORY:

SLAVES LEARN TO BE FREE

Long years ago there was a man by the name of Jacob who had twelve sons. Of all his sons, Joseph was his favorite. To him

¹In *The New Hymnal for American Youth*, *The Pilgrim Hymnal*, the *Abingdon Hymnal*, etc.

*Bloomington, Illinois. Wife of Dr. Lowell Hazzard, professor of religion at Illinois Wesleyan University, Secretary of Youth of North Central Jurisdiction Woman's Society of Christian Service of the Methodist Church.

Jacob gave special gifts and favors. Of course this made Joseph cocky and his brothers jealous.

One day when Joseph came out to where his older brothers were herding their sheep, they seized him and put him into a pit. Then when some traders came along they sold Joseph to them. These traders took him to Egypt and there sold him to a high official as a slave. After many difficulties Joseph gained the confidence of the ruler of the land. Finally he became chief food administrator and second only to Pharaoh on the throne.

During a time of great famine his brothers came to Egypt seeking grain. Joseph recognized them and forgave them. He even invited them to come with their father, their families and their herds and servants to live in Egypt. The Pharaoh gave them the fertile land of Goshen in which to live.

Years passed. There were other rulers who had not known Joseph. The Hebrews multiplied and the Egyptians were afraid. So they made the Hebrews slaves. Often cruel whips whistled through the air as they lashed the slaves as they toiled. Being a slave was hard to bear.

Then one day, Moses came. Now Moses was a Hebrew who had been born in Egypt but had been adopted by the princess of the land. When a young man, he had seen an Egyptian mistreating a Hebrew slave. Moses angrily had struck the slave driver and killed him. Then he hid the body in the sand. When he realized that people knew he had killed the overseer, Moses fled from the country to Midian. There he later married the daughter of a desert priest and spent long years tending his father-in-law's sheep. But he could not forget the Hebrew slaves.

It was when he was tending the sheep near Mt. Sinai that he realized God was telling him he must go back to Egypt to free the Hebrew slaves. He seemed to hear a Voice saying, "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." "I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters . . . and I am come down to deliver them out of the hand of the Egyptians, . . . Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." (Exodus 3:7-10)

Moses did not want to go back to Egypt. At first he made all sorts of excuses. But finally, he determined he would return to carry out God's command.

Strange things happened. Moses knew it was not his strength or wisdom which accomplished things, but the Lord's. Everything worked against the Egyptians. At last the Pharaoh became convinced that Moses and the Hebrews had a powerful God working with them. "Go," he said, speeding them forth in the middle of the night, "Take your flocks and herds and be gone." Before morning a motley crowd of ex-slaves were on their way to freedom.

Moses found his troubles were just beginning. These slaves were excited about their freedom but they didn't want to work unless they had to. They did not seem to know how to cooperate. They were selfish and undisciplined. They thought being free meant they could do whatever they wished. They complained about the difficulties of desert travel, but Moses, under God's guidance, was able to bring them through. They crossed the Sea of Reeds; they were fed and had water even in the desert.

It is hard for slaves to become truly free. They must learn to cooperate, to be dependable, to take responsibility. How could Moses develop a free nation from this complaining,

often quarrelsome group of ex-slaves?

Instead of taking the direct route to Canaan which led past well-guarded forts, Moses guided them toward the holy mountain where he had met the Lord God. They passed through the marshy land of the Sea of Reeds, and went across the flat and burning sands of the arid desert toward the great granite mountain which arose majestically in sheer jagged summits of many colored rock. Often the top of Mt. Sinai was hidden by heavy black clouds which were sometimes broken by flashes of lightning and fiery volcanic eruptions. Moses had long talks with the ex-slaves as they camped at the foot of Mt. Sinai. He told them that the Lord God would be their God and would lead them into Canaan, if they would be loyal to Him.

One day the mountain began to smoke. Flames of fire began to shoot from its summit. There were deep rumblings down deep inside and the earth shook. Moses disappeared up the mountain side. Then all were afraid. Would they ever see their leader again? Several days later he returned bringing them ten great laws on tablets of stone. These laws, in brief, said:

1. No other gods.
2. No graven images.
3. Take not the name of the Lord God in vain.
4. Remember the sabbath.
5. Honor thy father and mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness.
10. Thou shalt not covet.

These laws were from the Lord God himself. They were not to be broken on pain of death.

It took long years for these run-away slaves to become a nation. But with these laws to guide them and under the leadership of the Lord God and through their faith in God, they finally came into their "Promised Land" and became a great nation.

PRAYER: God, our Father, we have been hearing about the way you led Moses and the Hebrews. We want you to be our Leader, too. Help us to open our hearts to your teachings. Help us to learn to be still and know that thou art God. Guide us in all we do and say. Amen.

CLOSING HYMN: "Dare to be Brave, Dare to be True" or "The Voice of God is Calling" or "O God Our Help in Ages Past"

November 13

THEME: *Early Settlers of the U.S.A.*

WORSHIP CENTER: Many history and reference books have double page facsimiles of the Declaration of Independence. Such a book, open and propped up a little in the back so the light of candles would fall on it, would be good. Another possibility would be a picture of the Pilgrims.

PRELUDE: "God of the Nations" (or such a hymn as "Be Strong! We Are Not Here to Play")

CALL TO WORSHIP:

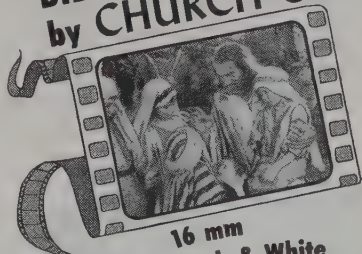
I will greatly rejoice in the Lord,
My soul shall be joyful in my God. . .
For as the earth bringeth forth her bud,
And as the garden causeth the things
That are sown in it to spring forth;
So the Lord God will cause righteousness
And praise to spring forth before all the nations.

—Isaiah 61:10a, 11.

HYMN: "God of the Nations" (or "Faith of Our Fathers," or "Be Strong!")

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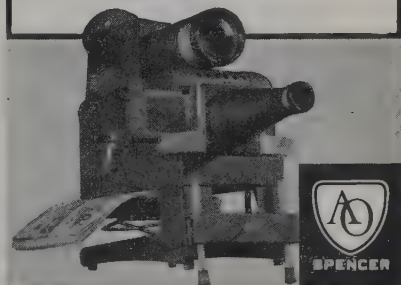
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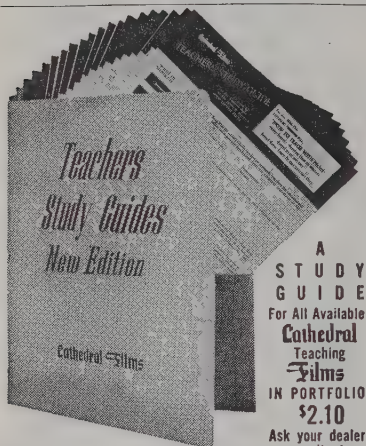


READING OF EXCERPT FROM DECLARATION OF INDEPENDENCE:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

TALK: "Early Settlers" (If desired this could be easily made into a skit.)

Ernesto from South America was talking



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with some friends on a Midwest college campus. Said Martin: "Strange that South America and North America have developed quite differently when we have so much in common."

"That is not strange," replied Ernesto. "North America and South America were settled by entirely different types of people. You remember the people who came to South America were in search of gold and conquest. They came to plunder and exploit. The early settlers in North America came to found homes where they could be free—free to worship as they wished, free to speak their thoughts, free to govern themselves, free from tyranny."

"I had not thought of it," said Hal, "but there were the Pilgrims, and men like William Penn and Roger Williams and—"

Maurice broke in, "Remember in Governor William Bradford's Journal of 'Plimoth Plantation' he tells how forty-eight men of the Plymouth colony met in the cabin of the Mayflower to draw up 'ye first foundation of their government' and to frame such 'just and equal laws. . . as shall be thought most meet and convenient for ye generall goode of ye colonie.' The Pilgrims were founding a land of equal opportunities."

Then Hal spoke up: "I've been reading recently of how the Puritans who came and settled in Boston, seeking freedom to worship in their own way, chose as their motto 'Sicut Patribus, Sit Deus Nobis!' which is the Latin for 'As with our Fathers, so God be with us.'"

"Yes," said Martin, "There were the Puritans in Massachusetts, the Episcopalians in Virginia, and the Friends who sought refuge from religious persecution by founding 'Penn's Woods' or Pennsylvania where William Penn promised the colonists they should 'be governed by laws of your own making, and live a free, and, if you will, a sober, industrious people.' He said every man was to be permitted to vote and to worship as he pleased. They even called their town 'Philadelphia,' the city of 'brotherly love.' William Penn's justice and fairness to the Indians really paid off in the lack of warfare with the Indians."

And Hal summed up how they were all thinking as he said slowly, "I guess the U.S.A. was settled by the kind of folks that helped make it the land of the free and the home of the brave."

LITANY: "Those who Work for Freedom"

Leader: For the early settlers of our land who worked to attain liberty and freedom.

All: *We thank thee, God, our Father.*

Leader: For courageous men everywhere who work today for brotherhood.

All: *We thank thee, God, our Father.*

Leader: For all who seek to share God's good gifts with others.

All: *We thank thee, God, our Father.*

CLOSING HYMN: "Rise up, O men of God" or "We Would Be Building"

November 20

THEME: *Delayed Pilgrims*

WORSHIP CENTER: A picture of the Statue of Liberty hung above a softly draped table on which are lighted red, white and blue candles.

PRELUDE: "God of the Nations"¹ (or "America the Beautiful")

CALL TO WORSHIP:

Seek good, and not evil, that ye may live And so Jehovah, the God of hosts, will be with you. . .

Hate the evil, and love the good, And establish justice. —Amos 5:14, 15a

HYMN: "God of the Nations" or "America the Beautiful"

SCRIPTURE: Matthew 25:31-40

OFFERING

SKIT: (If preferred, visual materials might be used in place of the skit. See the list on page 36 of the July-August *International Journal*.)

YOUR TIRED, YOUR POOR

A Boy: We sure have a wonderful country, great plains and valleys, wide, open spaces where the air is pure and freedom reigns and plenty of mountains and lakes thrown in. Boy! I'm glad I'm an American. Good old U.S.A.—the land of the free and the home of the brave!

A Girl: Yes, we can be proud of our country and all it stands for. I like to watch our flag waving high on a flagpole. I get all prickly with pride when I look even at a picture of the Statue of Liberty in New York Harbor. I remember the first time I saw it and read the inscription:

"Give me your tired, your poor,"

Your huddled masses yearning to breathe free,

The wretched refuse of your teeming shore:

Send these, the homeless, tempest-tossed to me,

I lift my lamp beside the golden door."

Voice: "Your huddled masses yearning to breathe free!" There are 800,000 Displaced Persons (Delayed Pilgrims) in Europe. They are under the care of the International Refugee Organization of the United Nations—but only until June 30, 1950!

Boy: So what?

Voice: The Jews have plans to resettle every Jewish D.P. by the end of 1949. The Catholics are working to bring the Catholic D.P.'s to U.S.A. Are you and your church ready to help resettle some of the thousands of Protestants?

Girl: Who are these "Delayed Pilgrims"?

Voice: "Thousands of homeless men, women and children who are survivors of Nazi concentration camps and slave labor battalions. Millions of workers transferred forcibly by the Reich to build up a labor reservoir depleted by war losses and army conscription. The families and individuals from Baltic States who fled before advancing Soviet armies at the end of the war. Also included are those who fled their homelands in the immediate aftermath of the war because of persecution, because of their race, religion or political belief."

Girls: Just what is necessary before one of these Delayed Pilgrims can come to the United States?

Voice: Assurances that there will be (1) a job which does not displace any other worker. (2) Housing that is safe and sanitary. (3) Transportation costs from port of arrival in U.S. to place of final destination and (4) the assurance that these D.P.'s will not become a charge on public funds."

Boy: I read recently that Director-General William Tuck of the International Refugee Organization says "Today, Displaced Persons are like normal people anywhere in all ways save one—they have no home."² Seems to me any community or church should be able to make those assurances for at least one family.

Boy and Girl: I wonder!

Girl: Surely there is something we can do.

Voice: (gradually fading out) "Give me your tired, your poor, Your huddled masses yearning to breathe free."

HYMN: "Peace in Our Time, O Lord" or "America"

² "You Wanted to Know"—a Church World Service bulletin.

³ Church World Service leaflet No. 2, "D.P.'s Our Urgent Christian Obligation".

CLOSING PRAYER:

"I do not thank thee Lord, that I have bread to eat while others starve.
Nor yet for work to do while empty hands solicit heaven;
Nor for a body strong while other bodies flatten beds of pain,
No, not for these do I give thanks.

But I am grateful, Lord, because my meager loaf I may divide;
And that my busy hands may move to meet another's need.
Because my doubled strength I may expend to steady one who faints,
Yes, for all these do I give thanks."

—Janie Alford from Church World Service bulletin.

November 27

THEME: *Agape—the Modern City of Brotherly Love*

WORSHIP CENTER: A picture of Jesus and his disciples, or a Madonna.

PRELUDE: "God of the Nations" or "O Young and Fearless Prophet"

CALL TO WORSHIP: (If desired, this may be sung to the tune of *America*.)

"Lord of all truth and right
In Whom alone is might,
On Thee we call!
And may the nations see
That men should brothers be,
And form one family!
God save us all."

(Written by SIEGFRIED MAHLMANN, 1815)

HYMN: Sing the hymn you have used as a prelude.

SCRIPTURE: John 15:12

OFFERING SERVICE

STORY: "A New Town of Brotherly Love"

World War II was over and the young Italian soldiers were home again. Home! That word had meant loved ones, a house with books, art, music, beauty, and a garden. That was what they had remembered and looked forward to during all the weary war years. Now they had returned to find

ruined towns, hungry children who were poorly and scantily clothed, and sick folks.

Everywhere was talk of more war, anger, quarreling, hate! All the hardships and suffering of war had not brought freedom nor peace.

They themselves could not forget the bloody battles, the dead comrades, and the horrors of war amid these wretched conditions and in this oppressive atmosphere of hate. How they longed for freedom from hate and quarreling. Would men never learn to love again?

One day a few of them climbed the mountain. Up where the air was pure and where they were surrounded by the beauty of nature, the bickerings and quarreling of men seemed very useless. Looking out over the lovely Waldensian valley they felt a new peace. If only they could bring their loved ones here and start anew! Well, why not? Was it impossible? Why not build a place where they and their families could live together as Christians? Where their children could learn to love instead of hate?

That is how it all started—the new town in the mountains overlooking the beautiful Waldensian valley in Italy. There some ex-soldiers and their families and the families of some of the soldiers who did not return, are striving to live together as the first Christians did—with brotherly love and mutual helpfulness. They call their community "Agape" [pronounced ag'-a-pē] after the Greek word meaning "Brotherly Love."

HYMN: "I Would Be True" or "Have Thine Own Way, Lord", or "Blest Be the Tie that Binds"

CLOSING PRAYER: All over the world there are Christians who are seeking to live more nearly as Jesus taught. Let us bow and pray together the prayer of a Chinese Christian junior high age youth:

"Our Father, please help me root out of my heart all fear and hate, all pride and greed, for those are the things that make war possible. Help me to love everyone. Amen."

INVOCATION:

We come to thee, our Father, with hands uplifted in prayer for thy guidance and direction now and throughout this day and the week that stretches out before us. In the name of Jesus Christ who laid his hands on the little children and blessed them. Amen.

SCRIPTURE: (By five readers) Introduce by saying, "Listen to some of the things Jesus did with his hands."

Luke 13:10-13

Luke 7:11-15

Luke 9:12-17

John 20:24-28

Luke 24:50-51

MEDITATION: "The Hands of Christ"

Hands are wonderful things! Hold yours up for a moment and look at them. Move your fingers; think of all that you can do with your hands. Try to imagine what it would be like to be without hands.

Did you ever look at the tiny hand of a baby, pink and soft but perfectly formed, with dimpled fingers and tiny, oval fingernails? What a power is in those little hands!

Today, let us think of Christ's hands. The verses of Scripture read to us mentioned some of the things Christ did with his hands. He healed those who were sick, he raised people from the dead, he lifted his hands in blessing or let them rest on the heads of little children in benediction. He broke the bread before eating and left us an example of the most fitting way to begin a meal. He often lifted his hands in prayer. He once raised his hand in holy indignation at those who had made his Father's house a "den of thieves." Those healing, tender hands were finally tied behind his back while he was scourged and spit upon and at last they were upraised while cruel nails were put through them. And finally, he lifted his hands in blessing on his followers and pronounced his last words, "Go ye, therefore."

People who felt the touch of Christ's hands were different afterward. No person can come into close touch with him and remain the same.

We too, may feel the touch of his hand if we do not allow any barrier to come between him and us. The touch of his hand can smooth out every difficulty, answer every question, calm every fear and satisfy every longing and desire.

SOLO: "The Touch of His Hand on Mine"

MEDITATION (Continued):

The hands of Christ were gentle hands; there was healing in their touch. When they were laid on a fevered brow, there was rest and relief for the sufferer. Christ's hands were compassionate hands; there was comfort in their touch. When they were laid on a troubled soul, there was peace for the distressed. Christ's hands were strong hands; there was strength to uphold the right. When they wielded the whip of cords, evil men fled before them. Christ's hands were outstretched hands; they pointed the way upward and forward. Christ's hands were wonderful hands. They were nail-torn and pierced for me. Shall I not give him the use of my hands in return?

OFFERING:

(Before the offering:) We give back to thee, our Father, what thou hast given into our hands. We do not present a gift but return to thee what is thine own. Bless us in this service. Amen.

(After the offering:) Accept what our hands have brought to thee. May we keep our hands clean and strong and useful for thee. Amen.

SILENT PRAYER OF DEDICATION

BENEDICTION

Senior and Young People's Departments

By Hazel E. Anderson*

THEME FOR NOVEMBER: *Hands*

For the Leader

Let the point of interest for your worship center for the first three meetings of the month be a print of Durer's "Praying Hands." For the fourth Sunday use a copy of Manning de V. Lee's "Whom Shall I Send?" The first is available at any denominational bookstore, and the second may be purchased from the Board of Christian Education of the Presbyterian Church, U.S.A.¹

*Associate Editor, Board of Christian Education, United Presbyterian Church, Pittsburgh, Pennsylvania.

¹ Witherspoon Bldg., Philadelphia, Pennsylvania.

November 6

THEME: *Christ's Hands*

PRELUDE: "Joyful, Joyful, We Adore Thee"

CALL TO WORSHIP: (The first stanza to be read by the leader, the next two read by the audience and the last stanza sung by all.)

Awake, my soul, and with the sun
Thy daily stage of duty run:
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

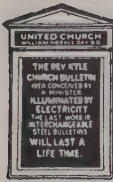
Lord, I my vows to Thee renew:
Disperse my sins as morning dew,
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.

Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son and Holy Ghost.

—THOMAS KEN, 1709

SONG: "I Think When I Read That Sweet Story of Old"



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November 13

THEME: *Hands That Bless*

PRELUDE: "O, Master, Let Me Walk With Thee"

SILENT PRAYER: (The leader stands with bowed head while the pianist plays again a verse or two of the prelude, softly. This will suggest to the group a moment of silent prayer.)

HYMN: "God, Who Touchest Earth With Beauty"

SCRIPTURE: Mark 10:13-16 (To be read in unison)

PRAYER LITANY:

Leader: O God, who art the Father of our Lord, Jesus Christ.

Response: *We thank thee for Christ's*

hands and for the example he left for us in his use of them.

Leader: Christ laid his hands in blessing on the heads of little children.

Response: *Help us never to slight or neglect those who are smaller, younger than we, or who hold a seemingly insignificant place.*

Leader: Christ's hands were a blessing to those who were ill and distressed.

Response: *Help us, O God to be a blessing to the lonely, the sick, the discouraged and the needy ones of our neighborhood.*

Leader: Christ's hands were a blessing to his friends and associates as they broke bread with him.

Response: *Our Father, make us a blessing to those about us. May we never exert a bad influence but always be the means of helping our acquaintances and friends to be their finest and best selves.*

Leader: Christ's hands pointed to the world and said, "Go ye."

Response: *We give ourselves to thee, O God, and we would be used of thee in the bringing in of Christ's Kingdom. Make us bearers of the Good News in every action and contact of every day.*

All: In Christ's name we pray. Amen.

SOLO: "Saviour, Thy Dying Love"

OFFERING DEDICATION: (Before the offering is received)

Leader: We acknowledge that all of the blessings that are ours have come from thy hand.

Response: We now bring to thee a grateful offering to show our gratitude and to give thee thanks.

All: In the name of Jesus Christ, God's greatest of all gifts. Amen.

LEADER: "Thankful for Freedom"

November is a special month of remembrance and of thankfulness for us because our Thanksgiving Day comes at this time of year. We are reminded again and again of the blessings that are ours as American people. These blessings that are a part of our heritage are often taken for granted since we have never known anything else. Perhaps we do not fully appreciate them because we have done nothing to earn them.

The word freedom has been tossed around so lightly that its true meaning is little appreciated by those of us who have always enjoyed it. This was impressed on me, recently, as a young foreign student who has spent the winter here, prepared to return to her home. We spoke of America and of her shortcomings and failure to live up to her highest ideals. "But," said the young woman, and there was longing in her voice, "you are free."

She does not live in a country under foreign domination but it is still bound largely by tradition, superstition and bigotry. It is a non-Christian land and my young friend is a Christian. She longs for her country to enjoy the blessings that have always been yours and mine because of the Christian principles upon which this nation was founded. Let us not take them lightly; let us examine them seriously and rededicate ourselves to a greater appreciation of and a more sincere loyalty to them. And let us pray God that we may never lose them.

HYMN: "O God, Beneath Thy Guiding Hand"

LEADER:

The world is a small place and distances have shrunk until people many thousands of miles away are practically our next-door neighbors. We will be either a blessing or a curse to them. Which will it be? Shall we send only our goods, our products, our machines and our money which may raise the material standard of living but which will carry in their train all the evils of Western civilization? Or shall we take Christ so that



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It is said that life insurance has a tremendous stake in the family. When the family goes, life insurance goes. The whole philosophy of our democracy is based on the family as the basic unit. And faith is a family affair. More than all others, Christians have a stake in the family.

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he may change men's hearts and so lift them to a higher plane of spiritual life? If the latter, then the material gifts can be a blessing too. The world looks to us to see what our answer will be. Our answer may be the difference between a pagan and Godless world and one that is Christian.

HYMN: "Where Cross the Crowded Ways of Life"

PRAYERS: (Two of confession and two of intercession. Those who lead should be asked before the service begins.)

THE LORD'S PRAYER in unison

November 20

THEME: *Hands That Serve*

PRELUDE: "Jesus Calls Us O'er the Tumult"
CALL TO WORSHIP:

Leader: Enter into his gates with thanksgiving, and into his courts with praise.

Response: I was glad when they said unto me, let us go into the house of the Lord.

All: (sing chant) "The Lord is in His holy temple."

INVOCATION:

O Lord, our God, we would pause today to offer thee our thanks for what thou hast done for our country. We thank thee for the heritage that is ours, for the blessings that we enjoy, for the freedom that we claim. Make us mindful, too, of the responsibilities that are ours. We have received much and much is required of us. Give us grace not to fail thee and the world. In Jesus' name. Amen.

HYMN: "God of our Fathers, Whose Almighty Hand"

SCRIPTURE: (selected verses for responsive reading)

Leader: Blessed is the nation whose God is the Lord;

Response: And the people whom he hath chosen for his own inheritance.

Leader: O let the nations be glad and sing for joy;

Response: For thou shalt judge the people righteously, and govern the nations upon earth.

Leader: Remember them that have the rule over you.

Response: The Lord will give strength unto his people.

Leader: Righteousness exalteth a nation,
Response: But sin is a reproach to any people.

Leader: Trust in him at all times; ye people, pour out your heart before him;

Response: God is a refuge for us.

HYMN: "America the Beautiful"

LEADER: "Hands That Serve"

We come today to think again of hands and for inspiration we take another look at the hands of Christ. His hands blessed all who came into touch with him. But Christ did not sit passively by waiting for people to come. He went where the people were. Wherever there was need, there was Christ found and he was always busy. We are told that he "went about doing good" which has inspired a poet to voice a prayer of forgiveness for just going about.

We might sit for hours meditating about the beautiful and wonderful hands of Christ but such thoughts will avail little unless they result in our serving him. Our service is the way we show how much we really mean it when we claim to be his followers. The service we are called to do may be very small and trivial in our sight but nothing done for God is ever insignificant. How many there are who never do anything because they are always sitting, waiting for a big opportunity to come!

Christ served the humble as well as the great. He did the lowly task of a servant when he washed the feet of his disciples. He entered the hovels of the poor as well as the homes of the rich. He took his part in the worship of the synagogue. His service cost him strength, weariness, loneliness, misunderstanding and finally death. Nothing we can do is enough to repay what he has done for us.

This applies to our nation, too. Because we have been so privileged through the years, we have great responsibilities resting upon us. While we have demanded that other countries take in displaced persons, we have refused to take a proportionate share. When there are people starving in the world, we have dumped potatoes in the ocean because it was too expensive to ship them abroad, while at the same time our ships have carried huge cargoes of liquor overseas. Is this living up to our responsibilities, O Americans? Is this being true to our American heritage? Is this witnessing before a sin-sick world that we are a Christian nation?

DIRECTED PRAYER: (Leader)

Let us pray that God will forgive us as a nation and as individuals wherein we have failed him. (Pause)

Let us pray that God will make us a penitent nation. (Pause)

Let us pray that our eyes may be opened to see our responsibility to serve in Christ's name. (Pause)

Let us pray that God will cleanse our nation and make us truly a Christian nation. (Pause)

PRAYER POEM: (unison)

OUR COUNTRY

Dear God, our country needs Thee
To help and heal and bless,

To give the rulers wisdom,
To grant to right success.

To feed her many millions,
To keep her always free,

To lead them in the way of Christ,
Where they may walk with Thee.

—Author Unknown

PRAYER SONG: "America" (last verse only)

SILENT PRAYER AND BENEDICTION

November 27

THEME: "What Is That in Thine Hand?"

PRELUDE: "Take My Life, and Let It Be"

CALL TO WORSHIP:

O come, let us worship and bow down;
Let us kneel before the Lord our Maker.

Know ye that the Lord, He is God:

It is He that hath made us, and we are His;

We are His people, and the sheep of His

pasture.

HYMN: "Give of Your Best to the Master"

POEM:

GREAT MASTER, TOUCH US

Great Master, touch us with Thy skillful hands;

Let not the music that is in us die:

Great Sculptor, hew and polish us, nor let,
Hidden and lost, Thy form within us lie.

Spare not the stroke; do with us what Thou wilt;

Let there be naught unfinished, broken, marred;

Complete Thy purpose that we may become
Thy perfect image—Thou our God and Lord.

—HORATIUS BONAR

SCRIPTURE: Exodus 3:10-14; 4:1-4

LEADER: "What Is in Your Hand?"

What is in your hand? Moses had only a rod in his but when God used the rod, it became quite a different thing.

The story is told of a missionary who once bought a string of beads in a native bazaar.

They were a certain shade of blue of which his wife was fond and they were quite inexpensive. The wife was happy with them and wore them until they broke. When the family was in America on furlough the beads were taken to a jeweler to be repaired and to the amazement of the missionary, he was offered a large sum of money for them. The jeweler explained that the beads were extremely valuable because on them were inscribed two initials, N and J. Napoleon had once given them to Josephine but they had been lost for many years. The missionary had had something valuable in his possession for a long time without knowing it.

A Dutch farmer owned a rocky farm in South Africa but he became so discouraged with it that he thought he would be willing almost to give it away just to be rid of it. He sold it for a small amount and the man who bought it found gold under the very rocky ridge on which the former owner had sat and bewailed his fate.

In your hand you hold your life, with all of its ability, its strength, its talents, its usefulness. Look at your hand and see what is in it. What can you do? Can you sing or play? Can you teach? Can you help with younger people in the church? Can you do things with your hands? Can you type? Do you have a cheerful disposition and meet people easily? Do you like to keep things orderly? Are you a natural leader?

Now, look again, and ask yourself whether you are letting God have your life. Are you keeping it for yourself or are you using it in the church? Are you an active church member? Are you doing all you can to help your church? Are you giving God the first place in your life? Are you willing to work until you are tired, to give until it hurts, to put your hand to the load and lift? Then you are worthy of being one of Christ's followers.

LITANY:

Leader: For the visions that the spiritual giants of old had of thee,

Response: We give thee thanks, our Father.

Leader: That these great leaders labored faithfully so that we have received a great heritage,

Response: We give thee thanks, our Father.

Leader: As we receive the unfinished task from their hands, help us to work harder to fulfill thy purpose.

Response: Hear us as we pray, our Father.

Leader: We have heard thee calling us to work in our church, but we have made excuses.

Response: Forgive us, our Father.

Leader: Open our eyes that we may not be blinded by doubt, shyness and fear.

Response: Hear our prayer, O God.

Leader: Show us what thou would'st have us do.

Response: Speak, Lord, for thy servant heareth.

Leader: Make us willing to hear and to answer.

Response: Lord, here am I; use me.

All: We dedicate our hands and all that they contain to thee and thy cause. When we falter, make us strong; when we are afraid, keep our eyes on thee; when we grow weary, fill us with the joy that comes from serving thee. In the name of him whose we are and whom we serve. Amen.

HYMN: "Now in the Days of Youth"

OFFERING: (During the taking of the offering, let the pianist play softly, "O Jesus, I Have Promised." Sing the first stanza of this hymn as the closing Dedication Pledge.)



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A Pastor, His Young People and the Movies

(Continued from page 23)

in their own community, the pastor asked? There were, and some tentative plans were made to learn more of the contributions of various national groups.

Did they have to go to bad movies?

It was getting late but one other question needed to be brought out. "Now that we've seen more clearly the difference between a good movie and a poor one, and seen how important movies can be in shaping our attitudes, how about this practice of going to a movie on Friday or Saturday night, regardless of what the movie happens to be?"

"Ever since we've been on this discussion I've been thinking about that," admitted a girl, "but the problem is, what else can you do?" Others in the group volunteered some suggestions. The pastor pointed out there were a number of books of games and party suggestions in the church library. Another avenue for fruitful thought and discussion had been opened up.

After a snack of hot chocolate and cookies the group was ready to leave. Usually they said, "We appreciated your having us," or "The cookies were wonderful," as they walked out the door. But this time the red headed girl said, "Now I know what it means to see

a movie critically, as a Christian."

Plans were made to try the same technique on magazines and radio programs before the "after-meeting" under the streetlight was disbanded.

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Angels of Light, by Virginia Wheeler Christie. Two girls do most of the speaking. November 1946.

The Man Who Entertained a King, by E. Paul Hovey. An unusually fine dramatic play with eleven speaking parts. October 1946.

Followers of the Star, a pageant by S. F. Welty. For seventeen speaking parts and choir. September 1947.

Lucius and the Child of Bethlehem, a one-act play for 15 or more players, by Kenneth W. Sollitt and J. Paul Faust. September 1948.

The Brotherhood of Christmas—a musical interpretation—by Jean-Louise Welch, October 1948.

And, of course, there is the new play in the September 1949 issue: "If He Had Not Come," by Mary Lou and Dennis Savage. Since this is a current issue of the *Journal*, extra copies will cost you 25c.

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With the New Books

These Also Believe

By Charles S. Braden. New York, The Macmillan Company, 1949. 491 p. \$6.00.

This is not the first time the religious sects and cults of America have been described by a competent analyst. Elmer T. Clark and Marcus Bach, among others, have attempted the task. But this book is the best study we have so far of those who have failed to find religious satisfactions in the more orthodox forms of Christianity.

There are discussions here of the "mind-over-matter" family, Psychiana, New Thought, Unity, and Christian Science. The Peace Mission Movement of Father Divine and Jehovah's Witnesses, appealing to the needs of devout underprivileged people, are described, as are the programs of the Oxford Groupers and the Liberal Catholic church working among the more sophisticated. The amazing story of Mr. and Mrs. Ballard and the "I Am" movement is here, along with chapters on Theosophy and Spiritualism. Mormonism and Anglo-Israel have in common a more Biblical centered message and program though the Biblical interpretations of each group will not sound convincing to the uninitiated.

A comprehensive bibliography and a useful dictionary to modern cults not treated at length greatly increase the usefulness of the book. Dr. Braden has attempted to secure reliable statistics of growth and to write in a thoroughly objective mood. He has been less successful on the first count than on the second for many of the sects are sometimes disarmingly unconcerned and sometimes cagey about statistics. The author makes very few value judgments; his attitude is descriptive throughout. Only at rare intervals does a glimmer of subdued amusement shine through the severely restrained reporting.

G. E. K.

Teach Us to Pray

By Charles Francis Whiston. Boston 8, The Pilgrim Press, 1949. 243 p. \$2.50.

Among the many books on prayer published in the last year, this one is like the others in its strong insistence upon the central importance of prayer. It is also one with them in its devout and earnest spirit. It is distinctive at several points.

One of these is the amount of space given in certain chapters and incidentally in others to the basic concepts of religion itself on which prayer life rests. These concepts stress strongly the God-centered view of religion in the sense that God made man "for God's purpose. Man has not been made for himself." This is salutary today when many would say the same thing exactly in reverse. But many of us have difficulty with each exclusive view.

The book emphasizes those great religious spirits: de Fenelon, a Kempis, Brother Lawrence, Saint Francis, and Augustine. One of the strong and practical chapters deals with the importance of concentrated read-

ing each day in the religious classics of these saintly souls. All of which would be good for anyone, even for those of us who cannot quite follow the author in holding that *all* that is needed to solve social problems is the conversion of individuals. The book lives up to its title in that it does teach us to pray.

P. R. H.

God's Grace and Man's Hope

By Daniel Day Williams. New York 16, Harper and Brothers, 1949. 215 p. \$2.75.

The Amsterdam Assembly brought to the attention of laymen the fact that theology is very much alive. As never before, through the preparatory volumes, through the official reports and through the many speeches made on Amsterdam, our churches have become aware that differences exist between what are roughly called "liberalism" and the "new orthodoxy".

Many have suspected that good lay in both interpretations and that God had not been left without witnesses in both camps. Many have declared "I take a middle stand between both extremes and (by implication) avoid the one sided views of both positions."

But theological thought has needed a synthesis rather than a middle ground position. Professor Williams attempts the task. He would be the first to admit that this book is only a beginning. But with theological as well as with other types of journeying no progress is made without the beginning.

The liberals have stoutly declared that a better world is possible so let us be up and build it. But the newer orthodoxy has charged that these busy hopeful people have not reckoned seriously with "nature red in tooth and claw" and with the ineradicable and unlovely aspects of human nature. The author believes in the continuing victory of God within the shattering of human designs. Man's hope is in the transforming power of God which alone makes it possible for men to love one another.

G. E. K.

The Cross of Hosea

By H. Wheeler Robinson. Philadelphia, The Westminster Press, 1949. 64 p. \$1.50.

The steadfastness of love amazed the prophet Hosea. In his own tortuous marital experience he discovered the transforming power of love. His lifetime of suffering became his "cross," the source of his "Gospel" of God's inexhaustible love. That is the provocative thesis of Dr. H. Wheeler Robinson's little book, which though somewhat heavy to read, is none the less filled with stimulative insights pertinent to our times.

R. E. L.

Jesus Then and Now

By Willard L. Sperry. New York, Harper and Brothers, 1949. 224 p. \$2.50.

Dean Sperry undertakes to tell, in language which lay people will understand, the story of how Jesus Christ and the Gospel have

been passed down through the centuries. He describes how the Christian faith, beginning as an obscure sect in a far-away corner of the Mediterranean basin, lifted the mighty Roman Empire "off its hinges."

In the last two chapters Dean Sperry vigorously assails the idea, rather popular in today's Biblical and theological circles, that the Jesus of history doesn't count for very much, the Christ of faith being alone important. He asserts that Christianity always has been a religion which has stoutly maintained that its origins lay in verifiable history. He expresses his concern that many theologians are content to let the breach widen between Christianity and the "sober culture of our time." He deplores the dangerous tendency of neo-orthodox theologians to emphasize the Pauline epistles and the Gospel of John to the exclusion of the Synoptic record and the recorded words of Jesus.

An interesting close is provided by the inclusion of a hitherto unpublished (in English) commentary on Karl Barth by his old teacher, Adolf Von Harnack as he put down his impressions of Barth's *Commentary on the Epistle to the Romans*. As you may suspect, that is lively reading!

G. E. K.

Christian Unity in the Making

By Charles S. Macfarland. New York, The Federal Council of the Churches of Christ in America, 1948. 376 p. \$2.75.

Sub-titled as "The First Twenty-five Years of the Federal Council of The Churches of Christ in America, 1905-1930," the book tells of the Council's origin, growth, personnel, and program. It is a summary of the minutes and reports of the Council's Administrative and Executive Committees, regular Council meetings (quadrennial during these early years). It also includes incidental personal recollections of Dr. Macfarland, general secretary for all but the first five of these years. The book is really the organizational memoirs of Dr. Macfarland, for he relates events and developments in which he had most personal interest and knowledge.

The author takes the reader through this quarter century year by year. One gets a fair knowledge of the issues and problems of each year, but does not get a good summary and interpretation of the major departments and developments in an over-all view.

This book, in this and other ways, is in contrast to another history of interdenominational work recently published. *Protestantism Faces Its Educational Task Together*, the history of the International Council of Religious Education during its first quarter century from 1922 to 1947, reviews and interprets major areas of interest in separate chapters, such as "Curriculum Development," "Religious Education of Children," etc. Although also an official history, the latter book was written by two men—one a staff member, the other a prominent committee member—who were not as closely related to every phase of development so that their personalities do not appear on every page as does Dr. Macfarland's in the former book.

Christian education has some part in the

Federal Council's early history. It was sometimes the subject of addresses. A Commission on Christian Education, with which were associated two important denominational leaders, Henry H. Meyer and Benjamin S. Winchester, plus Luther A. Weigle, continued through 1931. But no extended discussion is given to its activities. Each chapter has a sentence or two, at most a paragraph of brief report. Its main interests seemed to be to provide lesson and other materials for the Federal Council departments' major interests, such as peace, family, temperance, and other areas of social relations.

The book will be most meaningful to those church leaders who themselves participated in the events described. It will serve to refresh their memories without themselves having to search reports and minutes. The book will also be helpful, but less so, to the average minister and lay person. It will supplement other histories of the Federal Council and of the ecumenical movement.

L. P.

Before You Marry

By Sylvanus M. Duvall. New York 17, Association Press, 1949. 171 p. \$2.50.

Perhaps all young people have questions

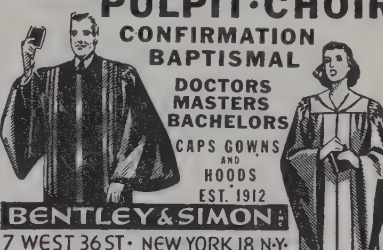
as they approach marriage. To ask the right questions where answers may be secured is an important procedure for successful marriage. Dr. Duvall has drawn upon his many years as teacher and counselor of young people to select 101 questions that should be considered by those who seek successful marriage. The list includes basic questions regarding character, mental health, money matters, sex, social and family background.

No easy, trite answers are supplied. Guidance is provided for young people themselves to work out their own solutions to the problems posed by the questions. Couples who are considering engagement will find this book raising many of the questions already in their minds. Engaged couples planning for marriage will be more thorough in their preparations by following the stimulating chapters of *Before You Marry*. All who counsel with young people regarding marriage should be able to give more intelligent guidance after following the outline of "101 questions to ask".

The listing of specific questions, while giving the book practical value, is responsible for two limitations. A rather disconcerting sketchiness results in the treatment of some central topics like, for example, religious faith and church affiliation. Also

by raising so many questions relating to marriage the cumulative impression at times

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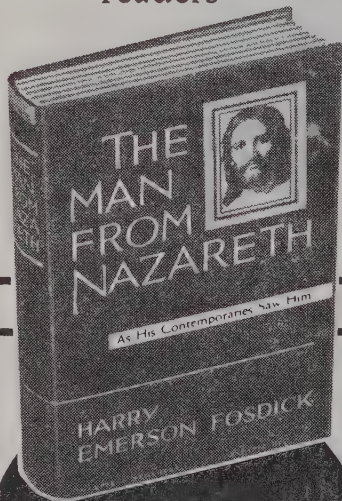
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must be discouraging if not demoralizing for those about to be married. However, the problems described are real ones and young people will profit across the years by frankly facing them.

R. E. L.

How Came Our Faith

By W. A. L. Elmslie. New York, Charles Scribner's Sons, 1949. 417 p. \$3.25.

A British professor of Hebrew and Old Testament literature and theology presents here a grand view of the true significance of the religion of ancient Israel and relates it meaningfully to contemporary ideas and problems.

In addition, for the minister and laymen there is brief but thorough review of the history and principles of Old Testament study, archeology, geography and other matters. But these do not overshadow the magnificent survey of the development of Hebrew religion. Many minor and disconcerting elements in this history are introduced, but major emphasis is put on eight prophets to whom the authors attribute the real genius of Israel's religious heritage. All these prepare for and culminate in the coming of Jesus Christ. That was how our faith came.

The author has remarkable sensitivity to contemporary problems and issues and relates them at appropriate times to problems of the ancient Hebrews.

The book is commended not only to ministers and laymen but also to teachers, scholars, and professional students of religion for its keen insights and thorough interpretation of the greatest religious story of mankind, all told in simple, telling fashion.

L. P.

Recovery of Man

By F. R. Barry. New York, Charles Scribner's Sons, 1949. 109 p. \$2.00.

Taking note of the crisis of our civilization, Bishop Barry, of Southwell, England, writes a book of warning but also of Christian faith and optimism. He analyzes the condition of man and culture today and points to decline and decay if the present trends are continued. Yet in the Christian Gospel is there hope and a message for today. He calls on humanists and theists (Christians) to join hands in the battle for men's minds and preservation of Western civilization.

L. P.

Evangelism According to Christ

By Gaines S. Dobbins. New York, Harper and Brothers, 1949. 224 p. \$2.50.

Based on the Fourth Gospel, the book seeks to discover the "how" of evangelism. In doing so, the author says that "we are led to see both the simplicity and the profundity of the task committed to us as Christ's witnesses today." While not discouraging mass evangelism, the author pleads for a more vital personal relationship in the efforts to present the Gospel to non-Christians. The book will be especially meaningful to many of those holding to the evangelical elements of the Christian heritage.

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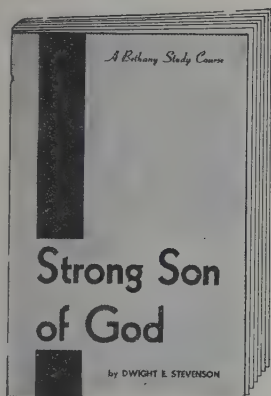
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How to Live Effectively

By J. Richard Sneed. New York, Fleming H. Revell Company, 1948. 112 p. \$1.50.

This book is readable in many ways. It is printed in large type, widely spaced. The author has an abundant file of rich illustrative material which he uses well. The chapters are clearly outlined and in most cases key words or phrases march before the ideas.

The fly leaf promises to tell people how they may "put to work what the preacher says about overcoming fear, frustration, uncertainty and sometimes cold despair." This is hardly a "how" book. It is homiletical in character and does not give concrete guidance to persons who are afflicted with the above human ailments. To say that it is homiletical is not to say that it is impractical. The preaching in this little book is down to earth, dealing with the regaining of spiritual poise, the recovery of ideals, the re-establishing of confidence, moral judgment, human relationships, and the creative use of the Christian Sabbath.

The author reveals the characteristics of a good counselor. For evidence see page 91—"To reach any man successfully, you must travel the road he has built; you must respect his pattern."

Here are one hundred twelve pages of good reading.

H. H. K.

Additional Books Received

EVERY DAY RELIGION. By Don Delano Tullis. Winona Lake, Ind., The Rodeheaver,

October, 1949

Hall-Mack Company, 1949. 64 p. \$1.00. A selection of one-page articles originally syndicated in newspapers, and opposite each an appropriate gospel hymn.

CHRISTIAN SCIENCE IN THE LIGHT OF THE BIBLE. By George W. Wittmer. St. Louis 18, Concordia Publishing House, 1949. 58 p. \$3.35. A brief biography of Mary Baker Eddy and a review of the church organization precede a study of the doctrine of Christian Science in contrast to the doctrines of scriptural theology.

GLOBAL BROADCASTS OF HIS GRACE. By Walter A. Maier. St. Louis 18, Concordia Publishing House, 1949. 308 p. Cloth, \$3.00; paper, \$1.00. The sermons preached on the Lutheran Hour radio program from January to April 1947, together with a report on various aspects of the program and its reception throughout the world.

FROM STATESMAN TO PHILOSOPHER. By Walter McIntosh Merrill. New York, Philosophical Library, 1949. 284 p. \$3.50. A study of the deistic movement of the eighteenth century with special reference to the philosophy of Viscount Bolingbroke.

MISSIONS AND THE AMERICAN MIND. By Kenneth Scott Latourette. Indianapolis 4, National Foundation Press, 1949. 40 p. Cloth, \$1.00; paper, \$.25. A brief, objective but none the less inspiring survey of the effect of the Christian missionary enterprise, both at home and abroad, on the American mind.

* THE NOBLE ARMY OF CONGREGATIONAL MARTYRS. By Albert Peel. Boston 8, Pilgrim Press, 1948. 79 p. \$1.00.

* PEACE IS POSSIBLE. Essays by Members of the Episcopal Church. Deep River, Conn., The New Era Press, 1949. 169 p. \$2.00.

* THE RELIGIOUS REVOLT AGAINST REASON.

* To be reviewed.

Religion in the Kindergarten

Rosemary K. Roorbach

Here is a complete guide to teaching in the church kindergarten. As this field has been noticeably neglected by those preparing manuals for teachers, the book will find a welcome place in the library of every worker in religious education.

The first part of the book deals with general procedure and the surroundings of the kindergarten. There are discussions of such problems as the arrangement and size of the room, the teacher's attitude toward the children, cooperation between parent and teacher as well as a consideration of the goals, methods and possibilities of the religious education of the very young. The second part presents six suggested teaching projects which teachers may adapt to their needs.

The book may be used by the teacher in the through-the-week, Sunday or vacation school. Miss Roorbach is an associate editor of children's materials for the Methodist Church board of education. \$2.00

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By L. Harold DeWolf. New York 16, Harper and Brothers, 1949. 217 p. \$2.50.

* THIS BUSINESS OF LIVING. By Percy R. Hayward. New York, Association Press, 1949. 159 p. \$2.00.

A STUDY OF INSTITUTIONAL CHILDREN WITH PARTICULAR REFERENCE TO THE CALORIC VALUE AS WELL AS OTHER FACTORS OF THE DIETARY. By Pauline Beery Mack and Charles Urbach. Washington 25, Society for Research in Child Development, National Research Council, 1949. 93 p.

* UNDERSTANDING THE NEW TESTAMENT. By Ian W. Fraser. Nashville, Abingdon-Cokesbury Press, 1949. 160 p. \$1.75.

* THE VATICAN IN WORLD POLITICS. By Avro Manhattan. New York, Gaer Associates, 1949. 444 p. \$3.75.

* WORSHIP SERVICES FOR PURPOSEFUL LIVING. By Alice Anderson Bays. Nashville 2, Abingdon-Cokesbury Press, 1949. 256 p. \$2.50.



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What's Happening

United 15-Months Program of Evangelism Begins

NEW YORK, N. Y. (From the Federal Council of Churches)—THE UNITED EVANGELISTIC ADVANCE, backed by 37 Protestant and Orthodox denominations with 40,000,000 members, will launch a 15-months program to win America for Christ, beginning on Sunday, October 2. On that day millions of Americans, each in his own church, have been asked to participate in a global observance of *World Communion Day*. Their participation in the Communion service, itself symbolic of the Christian faith, will signalize the start of what it is hoped will be the greatest evangelistic movement of the century to revitalize the moral and spiritual forces of the nation.

Behind it are aligned the most extensive church forces ever marshaled for a single program since the Protestant churches began doing together what can be done better together than separately. Leaders of denominational and interdenominational groups are working together under the direction of a 62-member national committee headed by PROF. E. G. HOMRIGHAUSEN of Princeton, New Jersey. The interdenominational agencies cooperating are the International Council of Religious Education, the United Council of Church Women, the Home Missions Council of North America and the Association of Council Secretaries.

Conceivably, with this number of potential avenues available, this united evangelistic crusade during the closing months of the first half century may reach *more people*, and *more communities*, with the message of the Christian gospel than any previous effort in the history of American Protestantism.

The first united program will be a vigorous *Church Attendance Campaign* carried on during the month of October. Another highlight of the October program will be a widespread *Observance of Reformation Day*, Sunday, October 30. Pastors are being asked to devote their sermons to an explanation of what Protestants believe and why. More than 100 communities have planned interdenominational observances.

The interdenominational activities already scheduled include the following:

National Christian Teaching Missions—29, from Florida to California, in the fall months of 1949; 39 during 1950. These are eight-day missions sponsored jointly by the Federal Council and the ICRE to develop a four-fold program: (1) a one-day community-wide religious census; (2) a self-study by each church of its program, resources and responsibilities; (3) a fellowship cultivation program and (4) expansion of the church program to care for the enlarged membership.

Visitation Evangelism—21 communities in 1949; 32 cities and towns in 1950. This means a door-bell pushing crusade by scores of Christian laymen to reach the community's unchurched, an effective form of personal evangelism.

University Christian Missions—14 in the fall of 1949; 13 during 1950, under the sponsorship of the National Committee of the University Christian Mission, a joint effort of the Federal Council and the United Student Christian Council. It carries a message of religious emphasis to youth on the university and college campuses.

Teen agers will not be overlooked. Many *High School Missions* are planned. Chaplains of the Armed Forces and preaching missions will carry the Gospel to service men in army camps and naval bases and other missions will be held in jails and prisons.

Scores of Protestant preachers and evangelists will participate in *Preaching Missions* that will travel from city to city.

Mindful that "prayer changes things" the preachers upon whom fall much of the burden of the Evangelistic Advance are planning to share in a *Fellowship of Prayer* each Saturday during the 15-months crusade. The hour of prayer for the preachers of the nation will be from 8 to 9 o'clock. In addition it is expected that prayer cells and prayer groups will be organized by laymen in hundreds of local churches.

The genius of the program of the United Evangelistic Advance is that it may utilize in any community both the denominational and interdenominational approach. The denominations have joined in developing a common approach and each is committed to carrying it out in its own parishes across the land. In addition, all the participating churches in any community may, as they see fit, jointly work together in carrying out some phases of the program.

Making Democracy Work Is American Education Week Theme

WASHINGTON, D. C.—American Education Week, held this year November 6-12, has come to be the outstanding period of the year for educational interpretation and school visitation. Open house in the public schools brings over ten million people. The theme for this year is "Making Democracy Work," stressing the role of schools and colleges in building the American way of life. The theme for Sunday, November 6 is "The Worth of the Individual." Churches are asked to cooperate in this observance.

Local Church Directors Work on Common Problems

CHICAGO, Ill.—Sixty-six directors of Christian education from ten denominations and twenty-one states participated in the Fourth Annual Workshop for Directors of Christian Education. This was held at Conference Point Camp, Williams Bay, Wisconsin, July 24-30. The REV. GENTRY A. SHELTON was dean.

The program centered in six work groups meeting daily. Each director selected a project related to one of these groups and made that project his major concern. One group, guided by MISS PEARL ROSSER, reviewed numerous audio-visual materials and planned for their educational use. A group concerned about "enlisting and training leaders" met with the REV. KEARNEY KIRBY. They selected special problems in that field and worked out plans for meeting those problems in their churches. A group of beginning directors, led by MISS ELIZABETH MILLER, outlined a year's program for a church, with considerable discussion of ways of making that program work. DR. PATRICK H. CARMICHAEL and a group of experienced directors evaluated some current curriculum experiments, with special attention to their local church use. DR. EDWARD STAPLES was the leader of a group that considered the relationship of church and family, giving special attention to four problems involved in that relationship. Another group dealt with the planning of the church's educational program, giving special attention to resources and to the place of the local church board of Christian education.

In a daily lecture and discussion period DR. Carmichael interpreted the study of its Christian education program recently undertaken by the Presbyterian Church in the U. S. Time and again people were heard to say, "That fits our church, too!" as they saw implications for their own denominations and local churches.

Looking forward to 1950, the group voted overwhelmingly to recommend return to Conference Point Camp at the same dates. The Program Committee, therefore, will meet soon to plan for the Fifth Annual Workshop for Directors of Christian Education, July 23-29, 1950.

First Religious Drama Workshop Held

CHICAGO, Ill.—The first interdenominational workshop in religious drama was held at Green Lake, Wisconsin August 7-18. Participants came from nine denominations, nineteen states and the District of Columbia and from two Canadian provinces. The sixty-nine students and leaders included youth directors, directors of Christian education, church and student group directors of drama, weekday religious education teachers, ministers, Sunday school superintendents and teachers, and college students.

Religious drama must become increasingly important in the life of the churches, according to those attending. This was em-

phasized by the appointment of a continuing committee to advise with the International Council's committee and to promote religious drama in general.

The program activities included round table discussions, interest groups, production, writing, interpretative sessions, rehearsals, personal interviews, and worship. One evening was given over to the production of three plays suitable for the local church: "Operation Unity" by Marion Wefer, "Aria da Capo" by Edna St. Vincent Millay, and one of the twelfth century York Nativity Mysteries.

The Conference was sponsored jointly by the International Council of Religious Education and the Northern Baptist Assembly. Miss AMY GOODHUE LOOMIS, director of religious drama, Board of Education and Publication, Northern Baptist Assembly, was the workshop director. Miss HELEN SPAULDING, Associate Director of Research, represented the International Council staff.

Worldwide Bible Reading Program Again Planned

NEW YORK, N. Y.—Delegates from National Bible Societies in more than twenty countries met recently as guests of the American Bible Society. The United Bible Societies, formed in England in 1946, elected Dr. Eric M. North as chairman. Future plans of the organization include research work on the world needs for Scripture, needs for publishing facilities, and the publication of a journal, "The Bible Translator" to provide information for translators, many of whom live in isolated sections where communication with those engaged in similar work is impossible.

The sixth annual Worldwide Bible Reading program is sponsored by the Societies. Passages of Scripture to be read daily from Thanksgiving to Christmas are listed on book marks, printed in many languages, and widely distributed. The high point of the program is Universal Bible Sunday, December 11.

Gifts Sent Abroad for World Christmas Festivals

NEW YORK, N. Y.—The fifth anniversary of World Christmas Festivals, held in countries overseas, will take place on December 15. Children in schools and church schools of this country are already busy making and collecting gifts to be sent to children in foreign countries as Christmas gifts. The Festivals are held by the Committee on World Friendship Among Children.

Since gifts must be sent early in October to insure receipt by December 15th, a plan has been arranged whereby Friendship Packages may also be sent to designated countries. The cost for these is \$3.00 each, or \$3.50 if an individual name is given for the recipient. The package includes clothing, towel, soap, candy, greeting card, etc. The name and address of the donors will be placed on the packages, and often letters are written by children in other lands to those who sent the gifts.

Further information may be obtained from World Friendship Among Children, sponsored by Church World Service, 214 East 21st St., New York 10, N. Y.



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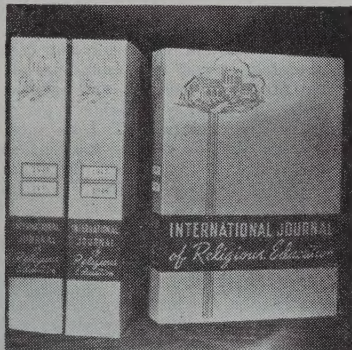
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Billion Dollars of New Church Building Planned

NEW YORK, N. Y.—DR. E. M. CONOVER, director of the Interdenominational Bureau of Architecture, estimates that 1000 million dollars worth of new American Protestant churches and improvements are now being planned by architects.

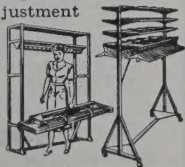
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Current Feature Films

Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

Abbott and Costello Meet the Killer, Boris Karloff (Univ.) *Farce* set in resort hotel, where Abbott is the house detective, Costello a bellboy and Karloff a visiting swami. There's a murder followed by others, Costello is accused, corpses get exchanged, etc., etc. . . . *Time-worn* gags and slapstick in the Abbott and Costello tradition, along with synthetic horror and suspense.

M,Y

Black Magic (UA) Akim Tamiroff, Orson Welles. *Melodrama* based on Dumas novel about famous 17th century imposter and hypnotist, "Count Cagliostro." Here, he marries beautiful girl, hypnotizes her as tool in his diabolic plot to further his own ambitions at the court of Louis XVI, get revenge on French noble who had slain his gypsy parents. . . . A weird, *overdrawn* and overacted tale that is frequently unclear, always unpleasant.

M

†Don't Take It to Heart (British; J. Arthur Rank) Richard Greene, Patricia Medina, Edward Rigby, Wiley Watson. *Comedy*. Released from his walled-in niche in English castle by German bomb, ghost of centuries-ago owner manages to appear often and opportunely enough to set at rights dispute, between villagers and stuffy new owner of part of the estate, over cricket field and grazing rights. And he reveals a long-buried secret that results in the moving in to the castle of popular village poacher and the moving out of the earl. . . . Delightful minor characterizations in a *whimsical* tale told with quiet, often satiric, humor. *

M,Y

The Great Gatsby (Par.) Macdonald Carey, Betty Field, Ruth Hussey, Alan Ladd. *Drama*. Filming of F. Scott Fitzgerald novel about self-made millionaire bootlegger of the '20's who, believing that money can get him everything worth while, sets himself up in fabulous Long Island estate for purpose of winning away from her philandering, boorish husband the blue blooded girl who once jilted him, finds out too late that she and her crowd have feet of clay and himself becomes a victim of his greed and ambition. . . . Because film is filled with such an assortment of unadmirable people, the story can hardly be palatable and the characterizations are for the most part shallow and uncomprehending. But skilled direction results in an *effective, although depressing*, picture of the futility and tragedy of lives lived according to pitiable standards.

M

***In the Good Old Summertime** (MGM) Spring Byington, Judy Garland, Van Johnson, S. Z. Sakall. *Comedy* adapted from charming "Shop Around the Corner" of some years ago, with locale switched from Vienna bookshop to Chicago music store of early 1900's. Boy and girl clerks are bemused, each wrapped up in anonymous courtship by

mail with an "ideal" love, seeing no virtue in each other—unaware that each is the other's unknown correspondent. Parallel romance has as principals elderly store owner, who fancies himself a fine musician but really performs miserably, and his stenographer of many years' standing. . . . A light, "escapist" film, obvious as to plot but *pleasant, good humored*, with nice people, technicolor and effective renditions of songs of the period.

M,Y,C

Look for the Silver Lining (War.) Ray Bolger, June Haver, Gordon MacRae, Charles Ruggles. *Musical* built around supposed events in career of Marilyn Miller, musical comedy star of the Ziegfeld period. . . . A lavish production in technicolor containing elaborately staged representations of scenes from Broadway musicals and spirited dancing by the stars, with Bolger's performance particularly ingratiating. Like most films based on the theatrically famous, considerable liberty is taken with facts, but what results is an entertaining, *colorful* production.

M,Y

***Jolson Sings Again** (Col.) William Demarest, Ludwig Donath, Barbara Hale, Larry Parks. *Musical*. Songs made famous by Al Jolson are inserted in sequel to "The Jolson Story," relating how singer retired to frivolous life, became a has-been, came back through entertaining at wartime outposts, through public reaction to film story of his

life (production techniques of which are shown) again became popular performer. . . . Songs, for which Jolson voice is dubbed in, are plentiful and forceful enough to carry film on their own. But story, too, while it has plenty of adulation for the star, has been made *entertaining* by wit and sentiment and a wise refusal to make its subject too much a hero or to slur over his personal shortcomings.

M,Y,C

†Lost Boundaries (Film Classics) Mel Ferrer, Richard Hylton, Canada Lee, Beatrice Pearson. *Drama*. The real life story of white skinned Negro doctor and his wife who cross racial boundaries in order to take over prosperous practice in New Hampshire town. His secret revealed to his children and the town when his application for a navy commission is rejected, the family suffers agonizing days as they feel themselves pariahs, eventually work out a decent relationship after the local rector has made a moving appeal that leads townspeople to new understanding of the meaning of brotherhood and the will of God. . . . Fact that film was shot entirely in locale of story, with townspeople serving as supporting cast makes for utmost in conviction. First of all an *emotionally satisfying* story, sincerely and unsensationally presented, and in addition an effective sermon on one phase of human relationships.

M,Y

Madame Bovary (MGM) Van Heflin, Jennifer Jones, Louis Jourdon, James Mason. *Drama*. Flaubert novel about the beautiful, peasant-born wife of provincial French doctor who ruthlessly tries to live the kind of life the reading of cheap romantic tales has convinced her should have been her lot, by

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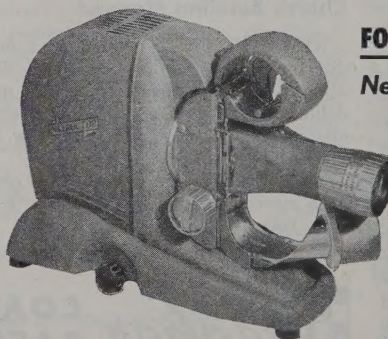
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o doing brings ruin on herself and all about her. . . . Very effective in presenting significant pictorial details, film succeeds in conveying flavor of the mores of the time, a sense of the *tragedy and pity* involved. Set in frame of Flaubert's trial for "corrupting public morals" with no mention of Catholic hierarchy's relation to trial.

M

The Mighty Joe Young (RKO) Robert Armstrong, Ben Johnson, Terry Moore. *Melodrama* about gorilla who adores the girl who raised him. Brought to the U.S. and exploited as night club attraction, he yearns for his African home, finally goes berserk and wrecks the place, is condemned to death, escapes and saves children from burning orphanage, finally is permitted to sail for home. . . . Performance of mechanical robot is technically interesting in a story so fantastic, ridiculously naive and *amateurish* as to be laughable instead of suspenseful.

M,Y

† **The Quiet One** (Film Documents) Sadie Stockton, Donald Thompson, staff and boys at Wiltwick school. *Drama documentary* portraying the story of a lonely, unloved, unwanted Harlem boy whose family life, sordid surroundings combine to make him a delinquent, who is then sent to school for problem boys where patience and understanding of staff at long last succeed in lessening his mental torment, make a start toward rehabilitation. . . . A memorable portrayal of the forces which make for degeneration of unfortunate children, so devised as to be a picture of not just one Negro child but of all children who suffer from parental neglect and unlikely environments. Stark, realistic settings and performances by amateurs contribute to conviction, and psychological factors are vividly and soundly delineated. Technically crude, perhaps, since it was made by amateurs, but in its way a masterpiece.

M,Y

Reign of Terror (Eagle Lion) Robert Cummings, Arlene Dahl. *Melodrama* set during French revolution, dealing with plot by Robespierre to seize power and the daring counter measures taken by a devoted few. . . . *Coincidence-ridden*, violent, stilted.

M,Y

Scene of the Crime (MGM) Arlene Dahl, Gloria DeHaven, Van Johnson. *Melodrama*. When retired detective is slain near bookie joint, his youthful successor vows to apprehend the killer, does so only after bloody ambush engages most of the police force. . . . A *scattered, mainly pointless* tale, with many obscure plot ramifications and people introduced for reasons never quite clear.

M

***Top 'o the Morning** (Par.) Ann Blyth, Hume Cronyn, Bing Crosby, Barry Fitzgerald. *Comedy*, with casually introduced Irish songs by Crosby, who plays an insurance investigator sent from New York to pry around an Irish village for clues leading to the thieves who stole the Blarney Stone. . . . A *pleasantly unpretentious* tale, replete with legendary customs and portents, considerable rather obvious humor, and ingratiating performances.

M,Y,C

Yes Sir, That's My Baby (Univ.) Barbara Brown, Charles Coburn, Gloria DeHaven, Donald O'Connor. *Comedy*, with occasional song and dance sequences. It's all concerned with a fabulous college where the football team is threatened with obliteration, the elderly beloved coach with loss of job, because the five best players have to baby-sit while their wives improve their

minds. . . . Probably the *silliest* effort of the year—but if you are devoted to the type of humor in such comic strips as "Blondie" you may enjoy it. In technicolor.

M,Y,C

You're My Everything (Fox) Anne Baxter, Dan Dailey, Anne Revere. *Musical*, with plot about variety dancer who marries proper Bostonian girl in early '20's. They go to Hollywood, where she becomes popular star, (giving excuse for inclusion of some excellent satire as sequences from supposedly "flapper age" movies are introduced). A rift threatens when wife thinks young daughter should lead normal life instead of becoming the juvenile movie star for which she is fitted, but all ends happily. . . . Typical "backstage" plot with everything neatly contrived and unrealistic, lightened by some nice direction and *likable* performances by likable people.

M,Y,C

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What Happened After Family Week?

AMONG THOSE SPECIAL 'weeks,' please set aside one for us to preach the Gospel before the fifty-two are all pre-empted." So a distracted pastor is reported to have written a board secretary of his denomination. Contact with the local church will convince even one of us secretaries that the brother has a point.

Beyond doubt, these special days and weeks have done, are doing and will do much good; this is not a preaching to question that fact. It is a preaching to state another: when we have too many such events in a local church, we are forced to make them a series of isolated events, each a mixture of stunt and sound educational and spiritual program. But we find it hard to expand the event into an ongoing program on behalf of the value at the heart of the observance.

Christian Family Week, for example, held annually in May often suffers from this situation. The very idea lends itself to temporary treatment. A Mother's Day sermon, a mother and daughter banquet with fathers and sons doing the kitchen work, are easy to arrange. And these things are good; they start many high ideals and improved practices and attitudes in many hearts and homes. For all such, glory be!

But do they start a continuous process for continuous education in family life? Sometimes they do and sometimes they don't. Such questions as these would help each reader to determine which it was in his church:

Did the Family Week features set in motion a permanent parents' discussion and study group, for at least a short time? Did they make continuous family life education a natural part of the life of the church? Is pastoral calling more likely from now on to take its cue from the growing child? Will the youth program provide for guidance in those boy and girl relationships that determine so many things long before there is any family? Are pamphlets and magazines on the home being introduced into and used in, more homes than last year? Do more people recognize this year than last that in the everyday life of the family the church has at hand its greatest and most neglected potential in reaching people for the Christian

life? If not, are plans under way for seeing to it that some at least of these things are going to get done this year?

Religious Education and Evangelism Merge

MANY PEOPLE still wearing their spurs in religious education remember a book by a good man, one who poured much of his heart and life into the Christian nurture of his time.

Now, the book had two columns—one headed Evangelism and the other Religious Education, and the items under them showed that point by point each of the two was exactly what the other was not. Those of us who, along with our world, were young and had much growing ahead, accepted this division as a torch and a guide.

Until the years did their work. And then a few months ago one who remembered the columns sat at a table where his denomination was doing what others had done—promoting a national program for Christian Education and Evangelism. The two, once mutually exclusive, were now one. For each had grown in awareness of truth so that it became what the other had also become.

Two other expressions of the union between these two are now at work among us. One is the National Christian Teaching Mission. This is now in its fourth year and for the coming church year fifty such missions have been projected in local communities across the country. This program is carried on jointly by the Federal Council of the Churches and the International Council of Religious Education.

The other is the United Evangelistic Advance, a broad-scale united effort that will be launched October 2, 1949 to continue through 1950. This program is presented as the news feature on another page of this issue. Its national committee represents evangelistic, educational and missionary inter-church organizations.

What lies back of this significant coming together of two previously sundered phases of the Christian movement? In brief, and in essence, this:

Evangelism, as now practiced in many churches, turned from its superficial techniques and tricks and took on a sane awareness of the inner nature of life and the laws of its growth—and became thereby educational. Christian

education saw the inadequacy of much of its method without the thrust of a passion for personal commitment—and became thereby evangelistic. And one day the two looked at each other and saw themselves as one. The two columns had become one page, bigger with truth and power than the older columns could ever have been. And so this newest of "mergers" came to be.

United Service for 1,600,000

MOBILIZATION after Pearl Harbor Day was probably the fastest mass military movement in history—up to that date. The fastest up to now was demobilization after VE Day and VJ Day. Along with the many forms of demobilization, there was, naturally, a serious and rapid reduction in the services of USO. But the USO is now being reactivated (an interesting word).

Why in peacetime?

There are five times as many men and women in the defense forces of the United States as ten years ago—1,600,000 of them. Most of these are civilians in uniform, not professionals. In 1948 the armed forces inducted 700,000 into service. Five of every seven of these are under twenty-one years of age. Of the total forces, three in five are under twenty. Most of these young men are scattered in remote or distant places; in other words, away from home.

Such reasons as these have impelled the President of the United States and a group of citizens to take steps to reactivate (there is no better word) this civilian movement for the social, recreational and religious interests of those in military service.

An appeal for public interest and support has just been issued. For 1950 a budget of \$12,100,000 has been prepared. Mr. Harvey S. Firestone, Jr., is President of United Service Organizations, Inc., which has projected these plans. The six cooperating agencies are: the Young Men's Christian Associations, the National Jewish Welfare Board, the Salvation Army, the National Catholic Community Service, the Young Women's Christian Associations and the National Travelers Aid Association.

The agency of the denominations, the Service Men's Christian League, is now a part of the General Commission on Chaplains, with headquarters in Washington. It has continued its ministry to all branches of the service and its publications, *The Link* and *The Chaplain*, are distributed monthly throughout the world.